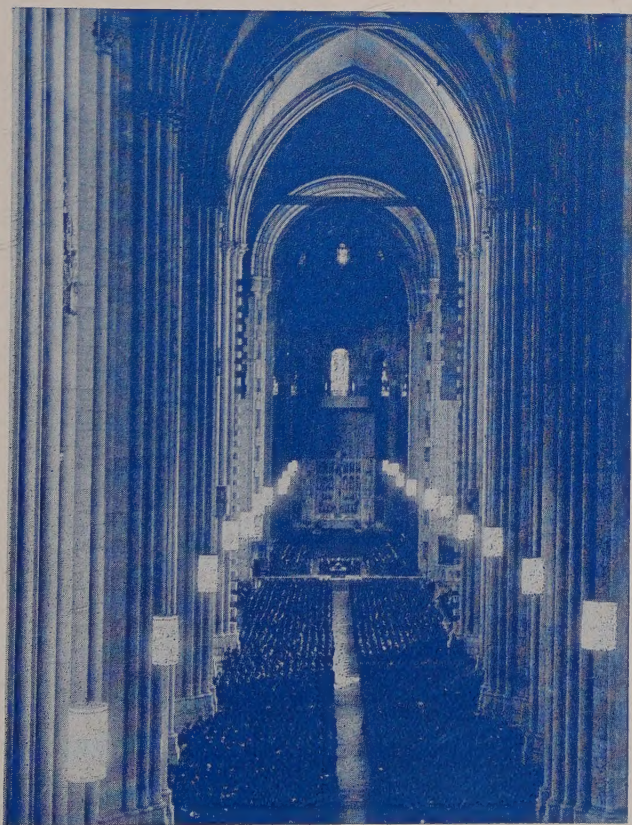


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JOURNAL OF PRACTICAL CHURCH METHODS



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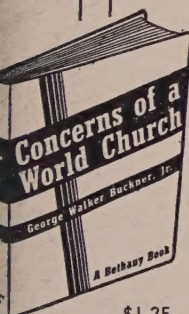


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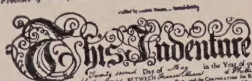
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Vol. XLVI

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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

IT SOUNDS and almost looks like it is still *Expositor* "business as usual". But the saner of us know there is a war on which has not overlooked, on either side, the possibilities of the submarine. Many over-seas orders come in duplicate or even triplicate to minimize the possibilities of *Expositor* subscribers abroad failing to have their wants and needs known at this end.

But today it is not an order, nor does it come in triplicate or even duplicate. It is simply a brave little post card from a subscriber in Beylerbeyi, Istanbul, Turkey. It took two extra stamps to get it over the long road it has traveled and its face is covered generously with postal and censor stamps. What makes it especially interesting is the fact that it was mailed in Turkey in early September—and it has just arrived.

And you and I protest if war-time, continental mails take a few days we have difficulty in justifying.

JMR

The Cover Picture

The *Expositor* is indebted to the Office of the District Chaplain, Third Naval District, New York City, for the striking photograph of Navy men attending service at the Cathedral of St. John the Divine, New York City.

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EVERYBODY FOR HIMSELF

ALVIN E. MAGARY, D.D.

THE last person with whom Jesus dealt, individually, was Simon Peter and, as usual, poor Peter "put his foot in it."

Jesus was charging him with the responsibilities of his discipleship. John was standing by. Peter, evidently a little restive under admonishment, said, "And what shall this man do?" "What is that to thee?" said Jesus. "Follow thou Me."

That is as it should be and must be. The first concern of each of us is that our own lives shall be right. Before we can seek the kingdom of God and His righteousness for others we must find it for ourselves.

"Every time I see a criminal standing in the dock," wrote an English essayist, "I see Society answering for its sins." Far nearer to the truth would it have been had he said, "There are I, and I, but for the grace of God."

One of the bad tendencies of our time is this passing on to "Society," or to the "Times," or to some other agency apart from ourselves, the responsibility for the evil that besets us. It is so very easy to accuse "Society." It will not take offense; it cannot answer back; and our righteous indignation against it gives us a comfortable feeling about our own virtue. Railing against the corporate sins of mankind helps us to forget the warning of the Apostle, "Every one of us must give account of himself to God." And he adds, "Let us not, therefore, judge one another any more."

It was the philosopher Comte who invented the term "Sociology," believing that it was an organism, like a living being, having a youth, maturity, senility, and death. Herbert Spencer enlarged on his idea. Marx and his followers elaborated it. Today the notion is prevalent that all we have to do is to convert "Society" and all will be well. It is the starting place of those philosophies which have given

rise to totalitarianism and have filled the world with war.

No reasonable man would deny that the study of mankind in the mass has value. "The proper study of mankind is man," said the poet, and we agree; but the man with whom one must begin is himself. There are too many doctrinaires holding forth, who are like the man arrested for debt while having in his pocket a plan for paying off the debts of the nation, without a penny of cash.

Never did any teacher more insist on the interrelation of men, their dependence on one another and their duty toward one another, than did Jesus. Nevertheless, His call was to the individual. Had He spent His time calling for a social revolution, He would never have been the founder of a universal faith. No one could have been more aware than He that the social system of His time needed reformation. If we believe in His wisdom, there must be something significant in His steadfast refusal to be involved in such a movement.

That significance is this: Whatever may be the need for changes in the social order, there is something more vital, more elementary, for you and me. "Thou shalt love thy neighbor as thyself," He said. Before we can establish right relations with others, we must have a concern for ourselves—not our property, but ourselves. "Never mind about the sins of those on whom a tower in Siloam fell," he said. "Unless ye repent, ye shall all likewise perish." It may be useful for us to have books about the sins of corporations and multi-millionaires; but we must not let our enthusiasm for denouncing impersonal organizations, or men long dead and gone, take our attention from the need of doing a bit of cleaning up in our own back yard.

One of the temptations of the young men and women who attend "Youth Congresses," and such affairs, is that they may become so

preoccupied with society's duty to them that they forget their duty to society. We all know that it is a bad and unjust world; but a little searching of the heart might indicate that the "world," on the whole, is better than we are. It may be that our chief concern should be, not to make society more moral, but to raise ourselves up to the level of society as it now is. At least, approaching the problem from that point of view might be a salutary thing for us. Nor do I doubt that many of us, if we faced ourselves honestly, would have reason to conclude that we, in our own lives, have been guilty of all the sins we charge against the social order, and more besides.

"There is no way you can benefit society," wrote Ibsen to a young friend, "more than by coining the metal that is in yourself." And remembering that, one is reminded of his great play, "The Pillars of Society," and of Bernick, the rich, capable, public-spirited man, who at last comes to see that all his efforts and ideals are vain because there is something in his personal life which must be straightened out, first of all. When his fellow-townsmen would present him with a testimonial, he says, "First of all, my fellow townsmen must know me thoroughly. And let each man seek to know himself thoroughly, too; and so let it really come to pass that tonight we begin a new era."

Twenty years ago Count Keyserling wrote a popular, two-volume work, called "The

Travel Diary of a Philosopher," in which he tells of starting a journey around the world in the hope that, somewhere, he might meet himself. He need not have gone so far. We run into ourselves at every turn. The trouble is that we do not recognize ourselves. Like the man in the letter of James, we look into the mirror and straightway forget what manner of men we are.

One reads the daily papers and is filled with indignation against the invaders of weaker nations. One reads of the misery of the unemployed and blames the social system. And what of ourselves? Will we put our hands in our pockets to alleviate the misery of others? Has any of these people, on whose behalf we are so indignant and so eloquent, any cause to thank us for more than a reluctant dime? When the collection is taken for the hungry in China, the miserable in India, the underprivileged in the mountains of Kentucky or the unfortunate in our midst, do we gladly share what we have with those who have not; or do we grumble because the Church is forever taking collections?

"Never mind about John," said Jesus. "Follow thou me." There is enough talk about the sins of Hitler, the sins of Society, the sins of Government. Let us look to ourselves. Before we have the right to pray, "O God, make this a better world," we need to pray, "O God, be merciful unto me, a sinner."

THEY COULD BRING JOY

*Huge argosies of death now dim the skies
To wreak destruction over land and sea.
This one to Dover, this to Essen flies,
Each to its pain-inflicting destiny.
Like buzzards, seeking out some helpless prey,
They zoom and roar, and spew their bombs and fire.
So hastening on, day upon darkening day,
They carry out the work of hate's desire.*

*They could bring joy and healing in their wings!
And be ambassadors of God's good will,
To grant the balm that soothes life's aches and stings,
And bring relief that would assuage its ill.
O God Almighty, turn our wayward hearts
To thoughts and ways that Christian love imparts!*

—Victor E. Beck.

VOX HUMANA

PAUL R. KIRTS, D.D.

RALPH WALDO EMERSON says somewhere that the best music is the human voice speaking tenderness, truth, and courage. One may guess that he had the preacher in mind, if not some particular man of eloquence in the pulpit. Surely the voice of the preacher is an instrument which may be used to great purpose and effect.

Consider the fact that the human voice is the only instrument that the radio preacher has at his command. Facial expression, gestures—everything intended for the eye—are nil. Primarily for the ear the preacher speaks at the microphone to his unseen and unseeing audience. His medium is the voice and the sole physical effect is sound produced in the listening ear.

When preachers broadcast, does music always come out of the receiver? Alas, no. All too often a distracting noise disturbs the air. For some time now preachers throughout the Western States and part of Canada have been talking to me via the loud-speaker. Judged by sound, they fall into fairly well-defined classes. Some are bumblebees. Words are uttered in a monotonous undertone, the effect of which is to induce sleep. No matter how lofty the sentiment of the discourse may be, the mumbler reduces it by spiritless expression to the point where it fails to impress. If the appeal to the ear is lacking, the speaker fails to get attention for the high matter he wishes to present to the mind and heart. He has yet to learn the secret of the persuasiveness of the human voice.

The bumblebee puts his audience to sleep. Not so the auctioneer, who by hammer blows and bursts arouses his hearers from lethargy. But once having caught their attention and advertised that great things are to be expected, he puts himself on the spot. Does he produce? Not by a jugful. You listen for the supreme revelation and are disappointed. The thing does not come off. The point is that you cannot build on climaxes. You have to build up to them. Remember the story of the editor who went away and left the paper in the hands of his assistant. The chief returned,

Miles City, Mont.

found an enormous headline over the story of a fire, and cried, "I was saving that type for the second coming."

The staccato style of speaking falls short of making music as does the singsong type. There can be no architectonic perfection if a building is composed mainly of towers. By the same token a tedious repetition of decoration impairs the total effect. When speech is tediously rhythmical the listener is lulled; he is cheated out of the thrills that from time to time he ought to receive and will receive when the preacher pays attention to the emphases that arise naturally from the well-developed thought to which by word of mouth he gives faithful expression.

The voice of a woman preacher now and then floats out from my receiver. On so small a sampling it would be futile to base any conclusions regarding the eloquence of the feminine pulpit orator. There is, however, the unmanly class of whiners, happily not large, but nevertheless deadly. The times are out of joint, they complain. The trouble is we know it already and do not care to be reminded of the fact in such manner. If announcement is made of the mess we are in, we want to be told courageously, not whimperingly. Truth spoken boldly and tempered with mercy is music in our ears.

The unmanly class includes also the scold. One suspects that his chief defect is lack of constructive material, and in order to fill up the allotted time he resorts to invective. When he does so, he sounds as if he were biting off ten-penny nails. His voice is hard and harsh, devoid of that tenderness which Emerson praised and which must sound in the ear if the word he preaches is to reach the heart.

Fortunately there are preachers who, realizing that the human voice is an instrument capable of being used to great effect, play upon it nobly and with skill. Some of them are on the radio. Perhaps the good example they set will help to lift the level of all sacred oratory. We have at any rate a standard of excellence set for us in these masters who make music with the human voice.

RAISING A CHURCH BUDGET WITH ADVERTISING

R. A. STEVENS

YEAR after year when Budget time rolls around, many of our Churches send out the usual stereotyped letters to their members—letters which are supposed to induce people to part with their money, but which are utterly lacking in warmth and appeal. Invariably, the pledges of the membership fail to meet the year's proposed budget. Why? For the simple reason that the Church Finance Committee fails to "get under the skin" of the Church members sufficiently to make them want to give for the benefit of the Church.

Church pledges can be sold to the Church congregation, just like anything else can be sold; but it cannot be done with a dry, uninteresting letter that fails to kindle a single spark of emotion in the mind of the reader.

Maxwell Droke, in his book, *PEOPLE*, states, "I speak as a hard-boiled money-raiser when I tell you that, barring a few enlightened big givers who are socially conscious, you can raise money in substantial sums *only through an emotional appeal.*"

Mr. Droke, from years of practical experience, knows whereof he speaks. If you want to pry loose from the pocket of any individual, hard-earned money for the support of the Church or for any other welfare project, you've got to put your prospect in an emotional frame of mind. You've got to make each person feel: "I must give something to that project." What benefit does the giver derive from such a donation? In this particular instance he has the feeling of being a partner in an enterprise—"It's my budget, and I've got to help put it over." Or perhaps he benefits from having satisfied his conscience; or gets a warm, comfortable feeling from having done a generous deed. If there is any person who hasn't experienced the comforting feeling of having done a worthy deed, that person has missed one of the greatest satisfactions in life.

Fitchburg, Mass.

There is one Church in the city of Fitchburg, Massachusetts, which raised its budget for 1944, because its pastor is advertising-minded and was keen enough to realize the results that a good promotional campaign might produce. With the assistance of an advertising man in his congregation, he mapped out a complete program to cover a four-weeks' campaign, and submitted it to his Church Finance Committee for approval.

Brief advance notices appeared in the Church bulletins for November 14 and 21, which announced December 5 as "Loyalty" Sunday. During the week of November 21, a folder entitled "God Gave His Son" was mailed under third-class postage, to the entire Church membership. This folder handled the matter of Church budget in an entirely different manner from the usual run of Church budget tabulations. Under the heading "You Gave in 1943," it reviewed briefly, how the Church pledges had been used during the current year. A certain amount went for cheery, newsy letters and copies of the New Testament sent to Church boys and girls in the Service; another amount went into missionary work; the rest was used to carry on God's work on the Home Front.

Consider that folder—"You Gave in 1943." It played up to the reader. It gave the reader the warm, glowing feeling we mentioned, of having done a generous deed. The folder ended with the theme sentence of the entire campaign: "It's Time to Pay God."

In his announcements from the pulpit, Sunday, November 27, the pastor made brief mention of the fact that December 5 was "Loyalty" Sunday, and urged as many as possible to be present at Church on that date. Following the announcement, a Chaplain's Communion Set, to be sent overseas for use of a chaplain in the Armed Forces, was dedicated. A concrete piece of evidence of how the members' pledges aided

in spiritual work among the Armed Forces! At the close of the Church service, each member of the congregation was handed, as he left the building, a small pamphlet entitled "Why Back the Church?"

A few days before "Loyalty" Sunday, a four-page mimeographed letter went to the Church membership. This letter had one main objective—to get them into a "giving" mood. It begins and ends with the theme sentence: "It's Time to Pay God." Two human-interest stories tell how this war has brought men in the Service closer to God. Tied up with these instances is the suggestion that God has been good to America during our past two years of war, and that it was time those on the Home Front got closer to God. The entire inside spread contained excerpts from letters written the pastor, by members of the Church now in the Service. The back page mentioned the proposed budget for the 1944 Church Year. It was done in a brief, yet interesting and chatty style, different from the usual cold, drab tabulation of figures.

The pastor's sermon for "Loyalty" Sunday was based on the theme, "It's Time to Pay God." Not a long sermon. Short and to the point; but it was the kind of sermon that made you want to dig down in your jeans and shell out. That is exactly what it accomplished. When the pledge cards passed out by the ushers had been collected and the returns tabulated,

it was found that the pledges were 50 per cent greater than those for any previous "Loyalty" Sunday. In fact, 80 per cent of the entire budget was pledged, then and there.

The final shot in the promotional campaign was a short letter, along with a pledge card and a stamped return envelope, sent out the day after "Loyalty" Sunday, to those who were absent from Church or had not yet made their pledges. It merely asked the recipient if he or she would fill in the card and return it by a certain date, so that the campaign could be brought to a successful close.

At a Victory Dinner, two nights later, the pastor announced that 85 per cent of the budget had been raised through voluntary pledges alone, and that there was every indication the remaining 15 per cent would be raised by the end of the week.

It is worthy to note here, that this Church was once considered a "wealthy" Church. In other campaigns when the budget was not raised through voluntary contributions of the membership at large, the Finance Committee could rely upon a few of the wealthier members to meet the deficit. All of the wealthy members have passed on, and the Church now relies solely upon the contributions of its members at large for support.

Thanks to a well-planned promotional campaign, this Church faces 1944 with its budget all pledged.

GARDEN ON HIGH

SOME of the tall buildings of New York are crowned with gardens, vines trailing over the parapets. As our eyes follow story after story toward the roof, wondering at the marvel of steel and stone, they finally rest upon a charming bit of artistry in natural green.

Was it that someone became homesick for Mother Earth as he built higher and higher? No matter how far we get away from trees and flowers, they seem to follow us and haunt us. Perhaps the garden on high may make the dweller in the pent-house look down with longing on the Park and the Palisades beyond the Hudson. And that look may help him to keep his thoughts true in all the sophistication of metropolitan life. We are, after all, children of the earth.

On the other hand, it may well be that as he exults in what man has built, magnificent cities, something in him yearns and is ever yearning for what God is building. He does not want to get away from that. After all, we are children of God.

ARTHUR B. RHINOW

WHAT SHALL I PREACH

HARRY W. STAVER, D.D.

THE prophet, Isaiah, records that he heard a voice bidding him "cry." Next he says that he asked the "voice" saying, "What shall I cry?" Then he writes that this voice answered him saying, "Thou that tellest good tidings to Zion, get thee up on a high mountain; lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God."

Probably no preacher ever lived, or lives now, who has not, like the prophet Isaiah, heard a "voice" bidding him "cry." Into the soul of every man of God come the eternal urgencies which have their rise in the far reaches of the Spirit and their birth in the near needs of men. And there is no escape from that inner compulsion which, working in one, like the Apostle Paul, for instance, moves him to feel and to say, "Woe is me if I preach not the Gospel," or laying hold on Jesus impels him to say, "I must work the works of Him who sent me while it is day." Probably no preacher ever lived, either, who hearing the "voice" that bids him "cry" has not also asked the prophet's question, "What shall I cry?" For preacher and the people to whom he preaches, no question is more fraught with promise on the one hand and more peril on the other. Happy is that one who hears the answer that came to the prophet of old—"Thou that tellest good tidings—get thee up on a high mountain; lift up thy voice with strength; lift it up, be not afraid; say—Behold, your God." But unhappy, tragic and forlorn, must that one be who, feeling the urge that bids him "cry" and asking the question, "What shall I cry?" does not also receive the answer that comes from Him in whom all the great and true answers dwell.

When a man says, "What shall I cry?" he quickly discovers that there are a multitude of voices ready and eager to give him an answer. One of the amazing things, in the experience of a preacher, is the number of people seeking to tell the preacher what he is to "cry." Some while ago a Questionnaire was mailed to a selected group of individuals. Each of those persons was asked to write down what each was persuaded the preacher should preach about. In other words, each was to give an

answer to the question, "What shall I cry?" These are a few of the replies. Some said "Sermons ought to be simple discussions of the eternal principles of religion." Others were sure the pulpit ought to proclaim "the love of God for men" more than it does. Some said: "The preacher should deal with things useful to daily living, especially our relations with each other." And others were reminded that in the Sanctuary they ought to hear that which will "help one in the future so that one can plan ahead with open eyes." There they are—the confused, stumbling, tormented answers we mortals are wont to make to the question, "What shall I cry?"

Nor are these few the only answers one might relate. There is the social reformer, who regards his little corner of the field as though it were the whole field itself, insistent that the preacher is not fulfilling his task unless he saturates his sermons with the reek of tenements and the squalor and smell of the slums. There is the Radical persuaded that preaching is impotent except it be iconoclastic and the preacher a detriment if he does not proclaim the doctrines of destruction, tear down established institutions, and generally rip the government and society to shreds. There is the politician, harsh against the preacher if the preacher "meddles" in politics, but eager for the preacher's interest at election time and alert for the preacher's influence in furthering some pet scheme. And there are the "Causes"—more than can be mentioned one by one—but all determined that the preacher must proclaim their policies with favor, propagate their philosophies with fervor, and uphold their procedures. "Just preach a sermon on our behalf," is their plea, "and don't forget the collection!" The collection is the main thing in the matter and the sermon only a means to that end. Scarcely a day goes by but that clamoring voices seek to answer the question, "What shall I cry?"

In all this one must not be misunderstood. There are "Causes" that deserve one's deep concern and undertakings that are worthy of the finest things that can be said of them and on their behalf. Beyond that there is this to reckon with, that the man who listens too much and too often to the many voices telling him what to "cry" will be swallowed up of

issues" and die to things eternal. Victor Hugo indicates a man, in one of his stories, as hearing the noise of men but listening to the song of the birds." The prophet, Isaiah, as tangled up with the problems of his people and nation as any man could be, heard the voices of his fellowmen, but he listened to the voice of God. And as he listened to that voice," speaking the answer to his question, "What shall I cry?" he heard these words: "Thou that tellest good tidings—get thee up on a high mountain—lift up thy voice with strength—say, Behold, your God."

When all is said and done, that's the supreme answer to the question, "What shall I cry?" The end of all preaching, when the totals are added, is that from the "high mountain" of spiritual things, men shall have heard their voice lifted up "with strength" and saying, "Behold, your God." One of Robert Browning's characters speaks the deeper soul where he says, "What is that I hunger for but God." And how that hunger for God rises to the surface, in that man, as he prays, "My God, my God! Let me for once look on Thee as though nought else existed: we alone. And as creation crumbles, my soul's spark expands till I can say, 'Even from myself I need Thee, and I feel Thee, and I love Thee.'" That's the way it is at the end. The great hunger in the heart of man is the hunger for God.

Lifting out of the shadows of suffering comes the ancient anguish of Job—"Oh that I knew where I might find Him." Then, flashing down the ages, bright-hued and sunny-faced, comes the ancient joy of Job and the reason for it written in the words, "Now mine eye seeth Thee." Out of the night, too, comes another man, one of the Psalmists, freighted and bowed beneath the burden of his spiritual unrest, and saying, "Why art thou disquieted within me, Oh my soul?" And then the dawn breaks all glorious, as the morning stars sing together—"Hope thou in God." And there is Philip, one of the Twelve, saying to Jesus, "Lord, show us the Father and we shall be satisfied." That's the deep prayer of every questing soul. Nor is any man among us left merely to gather dust and chaff, for from the lips of Jesus comes the truth that sets us free, "He that hath seen me hath seen the Father also."

"What shall I cry?" There will always be the need of the moment. The urgent present is not something we may pass by as though it did not matter. Some way we must have resources with which to meet and match the hour. But over and above these voices of the earth is the Voice that speaks out of heaven saying: "Thou that tellest good tidings, get thee up on a high mountain, lift up thy voice and say, Behold, thy God."

Mother

*God could not be in every place
With loving hands to help erase
The teardrops from each baby's face,
And so He thought of mother.*

*He could not send us here alone
And leave us to a fate unknown,
Without providing for His own
The outstretched arms of mother.*

*His perfect plan was made complete
When He first placed on earth to greet
And guide our thoughtless, erring feet,
A sacrificing mother.*

*God could not watch us night and day
And kneel beside our crib to pray,*

*Or kiss our little aches away;
And so He sent us mother.*

*And when our childhood days began
He simply could not take command,
That's why He placed our tiny hand
Securely into mother's.*

*The days of youth slipped quickly by,
Life's run rose higher in the sky,
Full grown were we, yet ever nigh
To love us still, was mother.*

*And when life's span of years shall end,
I know that God will gladly send,
To welcome home her child again,
That ever faithful mother.*

—GEORGE W. WISEMAN.

The Editor's Columns



Perhapses

ONCE a war-time Selective Service Act gets down to business, industry, trades and professions alike give of their best manhood which in due course the draft board "physicals" indicate as none-too-good. Under its glaring spotlight we learn what we are, physically. Every training camp on the continent adds to the growing list of draftees, who in spite of induction examinations, prove physically unable to step along with the training procession.

It is unfortunate that there is no similar testing of the stamina, even the physical stamina, of sermons for they, too, are subject to fallen arches, anaemia, heart leakage, faulty vision, flat chests, chronic costiveness and all the rest. Along such an officially unchallenged way lies peril. "Halt! Who goes there?" is a challenge never heard unless the sermonizer, himself, be on constant and no less vigilant guard over his own sermonic highway.

It is not so much that which we discard from possible sermon material which tells the tale as that which is permitted entry. Hearer reaction to a sermon and hence to its preacher is invariably based upon that which his delivery incorporates in his sermon and of sermons it is just as true as of planes—slightly more altitude would have avoided many a mountain-side crash.

It is safe to assume that an indefinite, uncertain word, reeling along its uncertain way conveys no specific assignment and so is worthless. Staggering is the thoughtless or even habitual use of such gap-fillers as "perhaps," "perchance," "maybe," Pews are not filled by uncertainties. "Perhaps" never moved a soul to repentance. "Maybe" never warmed a hand-clasp at the door.

Guilty of no greater sin than inherent weakness "Perhaps" often boasts of keeping a speaker's mouth going when his thinking equipment is less active. The nervous, sensi-

tive speaker, forced often to think on his feet must sometimes think with them or he would never permit the common habit of ending frequent sentences with the word, "perhaps" the accumulative effect of which repetition as well as the constant air of uncertainty on the part of the speaker, is often fatal. Where a speaker indicates his own uncertainty with "perhaps" or "maybe" how can a hearer be certain? The blind cannot yet lead the blind.

Watch your words religiously or have another do it for you. Weaknesses of utterance are more easily avoided than most others. They are in countless cases inherent in ones choice or use of words. Don't preach on your uncertainties! Your people have their own and look to you for certainties. If an uncertainty must be expressed use some other method than the employment of the word "perhaps" for it has a vicious way of acknowledging and emphasizing your uncertainty as one to which the speaker admits, and the uncertain speaker makes an uncertain audience. Too many a soul hungering for assurance has starved on "perhapses."

Dressing Our Thought

A BUDDING journalist brought an unabridged dictionary at the book store in the building where he worked. When it was delivered at his desk for him to take home, a fellow worker slyly said, "We may expect some big words now."

Soon afterwards the chief, who had been reading some copy that the young man had submitted, called him in, warned, "Don't use so many big words."

Coming as it did, this advice made a mark on the assistant's mind that the years have failed to erase.

Take another instance of how words may hinder thought. An editor once asked the writer of an obscure paragraph to read it and

tell him what he wanted to say. In surprisingly simple language the censored man gave the substance. "Why didn't you say it that way?" the editor wanted to know.

Simplicity of the spoken and written word has a charm all its own, assures an understanding of the message. "A super-abundance of cuisine experts impairs the liquid concoction." Compare this with: "Too many cooks spoil the broth." A thought, as a man, should not be overdressed.

Both the Gettysburg Address and the Sermon on the Mount speak of high things in words that we all can understand.

—P. R. K.

Happy Landings

ON the mantlepiece over the big, open, study fire-place, mementoes of Mexican wilderness trails danced where they stood. The shade on my desk-lamp went into audible vibration. The large window-panes rattled violently, and I was abruptly torn from my proof-reading task by the roar of a multi-motored bomber flashing by just over the maple-tops outside my study windows.

The sweep of pulsating, low-flying planes overhead is a daily, if not hourly occurrence in a plane-manufacturing center such as this. One becomes enured to the purr of battle engines of air war. But this was different.

By the time I reached the driveway the huge, glossy ship had circled over town and stood over on its wing-tip above a home I had no difficulty in identifying. She lives there. Then back it came, fanning the redding tips of sap-pouched maples in one awesome "swoosh," tail-guns waving farewell as it levelled off, round altitude which permitted me to breathe more easily, quickly faded into a mere shining pin-prick far to the northeast and was on its way to join countless others of its kind high in sock-marked battle-skies over an already mouldering, Hitlerized Germany.

It was Howard's farewell, for until a year ago last September, the hand that holds that battleship of the air on its unerring course had been one of those, unknown to you, which for years had been doing its fine share in providing you with your *Expositor*.

It was not easy for Howard to step from his desk into the pilot seat of a Flying Fortress, or the ministerial robe lured him more than an officer's uniform. Literal sky-piloting on missions of destruction lured him less than figurative sky-piloting on missions of mercy. Yet, once he turned from *Expositor* routine to Army

routine, that same application which had been his here, carried him along with the upper few of his classes, to the wings and bars he now wears. He has done himself and us' proud.

Now he is out, far out over Atlantic wastes, captain of a mighty ship of the war skies. Though in his crew of nine there is a Navigator, he has charted his own course and will hold faithfully to it, knowing no other way. He is a portion of that which your *Expositor* has been called upon to contribute to a cause scaled to insure, for the years ahead, its birthright and the birthright of the freedom of all religious expression. Such contribution, from divers angles, has been necessary rather than easy.

Uncertainty is one of the few things we know for a certainty these trying times. Uncertain skies, flakked with the harsh hazards of modern conflict, lie ahead for Howard. What the day may bring crowds out thought of what the morrow may bring for most of us. Perhaps it is well so. At any rate, in the shiny hold of that metal monster of the air, as it set out for the unknown under the able hand of Lieut. Howard Worster, U.S.A.A.F., and vanished into the East, was stowed the good-will and best wishes of all who know him personally, and of thousands world round who have gladly reaped of *Expositor* seeds sown by the hand which guides that "Fort."

Destination, for the one who knows where he wants to go, rather than means of travel, is the thing which counts and Howard's way is well defined. No matter what betides, for Lieut. Worster it must ever be, "Happy Landings."

A Modern Fable

Once upon a time there lived a family named Jones. . . .

Mrs. Jones passed all her time at bingo, Mr. Jones was addicted to bridge and the Jones' children had a passion for dancing, all of which earned the Jones's a gossipy reputation for fast and loose living.

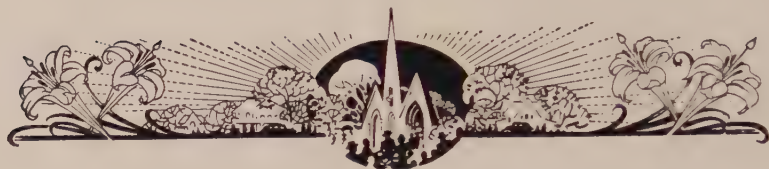
All that, however, has changed. The Jones's are now among the most solid, highly respected citizens of the community.

Mrs. Jones still passes all her time at bingo, Mr. Jones is still addicted to bridge and the Jones's children still possess a passion for dancing, all of which has earned the Jones's a fine reputation for Christian living.

The Jones's, you see, joined a Church and found, to their delight, that it offered the same activities they'd always sought elsewhere. Now they're numbered among the most active members.

—The Protestant Voice

THE CHURCH AT WORK



Two Inspirational Books Recommended for Gifts to Service Men and Women

Ministers are being asked to recommend books for home study and for gifts to service men and women. Two have just come from the Macmillan Company—

1. "Dreams Come True," by Charles R. Brown, Dean Emeritus of Yale Divinity School, \$1.50. This is a volume of 115 pages of inspiration. This stimulating little volume points the reader to the "Visions" or "Day Dreams" (if you prefer) of Paul, of Jacob, of mothers, of fathers everywhere, as a basis for accomplishment of higher aims. What reader could fail to apply this gem to his own experience—(page 7)—

"Let me bring all this within the terms of a very familiar experience! Here is the mother of a 12 year old boy. By her womanly instinct and her wider experience, she sees what the boy does not see as yet. He is not tall enough to see that far nor to comprehend what it all means. His mother is *looking ahead* to the time when that boy will be 30, 40, 50 years old. She *knows* how vitally clean habits and fidelity in his school work, an honest reverence for womankind and an ambition for the best will bear upon the measure and the quality of manhood the boy will show when he grows up and matures. *She has the vision*, and if the boy has faith in his mother the size of a grain of mustard seed, the best that is in him begins to grow. The strongest, sweetest, holiest earthly influence which ever made itself felt in my own life, when I was growing up, was that of my mother. Without faith, it was impossible to please her, or to please Him."

This book can be read—then read again and again, and then kept at hand for re-reading

and study when courage ebbs, or when inspiration needs rekindling.

* * *

2. "The Radiant Life," by Rufus M. Jones. Dr. Jones needs no introduction to *Expositor* readers. This \$2.00 book of 154 pages is no Pollyana approach to the realities of life today. Dr. Jones faces life as it is, and his faith helps the reader to interpret actual life as a challenge,—a measure of fitness both physical and spiritual for those whose inward energies are supplied out of the Unseen. The author believes that when man is confronted with supreme crisis, he can rise above himself through unsuspected resources for the soul, and he accomplishes the impossible. These short essays, arranged into ten chapters, deal with the task of rebuilding the broken world through a spirit of serenity and adventure,—but they deal more specifically with the kind of person who is *able* for this supreme task through adequate vision, faith, courage, patience, and a radiant spirit.

A Father's Prayer

"By profession I am a soldier," said General Douglas MacArthur, "and take pride in that fact; but I am prouder, infinitely prouder, to be a father. A soldier destroys in order to build. A father builds never to destroy. It is my hope that my son, when I am gone, will remember me, not from the battlefield but in the home, repeating with him our simple daily prayer, 'Our Father which art in heaven'."—*The Civic Bulletin, Albany, New York.*

Music With Their Rations

Service men are now receiving pocket-sized folders containing 12 hymns and the 23rd

Psalm. Over a million copies are wrapped around "K" Rations; two million additional copies are being distributed through chaplains in combat zones. This folder, entitled "Hymns From Home" is printed on dark paper so as not to be easily observed by the enemy. A "words and music" edition, sheet music size, is also available.

Ministers of all denominations are being told the story of this hymn distribution by the government through a folder mailed them by the Hope Publishing Company, hymnbook publishers of Chicago, copyright owners of the first hymn in the folder, "God Will Take Care of You," an army-camp and radio favorite.

"We gladly released our copyright on this popular hymn for its use in the government hymn folder," said Mr. Gordon D. Shorney, President of the Hope Publishing Company, and he added, "All of the standard hymns in 'Hymns From Home' are from 'The Service Hymnal'." These hymns, in addition to God Will Take Care of You, are: America, the Beautiful; Faith of Our Fathers, O God, Our Help in Ages Past, Abide With Me, Sweet Hour of Prayer, I Would Be True, Come Thou Almighty King, Day is Dying in the West, and There's a Church in the Valley.

The issuance of this folder to service men is a recognition of the fact that members of our fighting forces have come to KNOW God, not just BELIEVE in Him. Hymn singing has become a favorite diversion in both the army and navy.

Censor's Office Needs Translators

The United States Office of Censorship in New York City is in need of German Translators and has asked the National Lutheran Council to assist in locating properly qualified persons. The several positions which are open are for the duration of the war. The salary is at the rate of \$2190 per annum for a 48-hour week. Either men or women may apply.

The requirements are: United States citizenship; minimum age 21 years; qualification by language examination; investigation of character and background; satisfactory medical certificate.

The Recruitment and Placement Section of the District Postal Censor's Office in New York states:

"Our work is of extreme importance to the war effort and your active cooperation in aiding us in securing German Translators will be greatly appreciated. You may either refer people to this office, or if you wish to furnish us

with a list of names and addresses, we would be very glad to communicate with them direct. Our Employment Office is located at 215 West 24th Street and is open from 9:00 a.m. to 4:00 p.m. from Monday through Saturday."

—*News Bulletin*, Winfred P. Nelson, Editor.

New Blue Network Religious Program Series

The following announcement by the management of the Blue Network will be of interest to every minister, and is printed here for your information.

In keeping with its policy of making its facilities available to minority as well as to majority groups, the Blue Network has recently inaugurated a new series of programs in the religious field, on which will be heard religious leaders of numerous small-membership Protestant denominations and other religious groups not previously represented in programs offered by the network. The new series is broadcast each Friday, from 12:00 to 12:15 P.M., Eastern War Time.

Since the beginning of religious broadcasting on the network in February, 1927, the Blue Network has followed the policy of presenting religious programs in cooperation only with central agencies representing the three major religious faiths in America—Protestant, Catholic, and Jewish. Under this policy, the Blue Network makes available three half-hour religious broadcasts each Sunday: *The Message of Israel* in cooperation with the United Jewish Laymen's Committee; *The Hour of Faith*, in cooperation with the National Council of Catholic Men; and *National Vespers*, in cooperation with the Federal Council of Churches of Christ. The Network also offers four weekday programs in cooperation with the Federal Council of Churches, heard daily, Monday through Thursday, from 12:00 to 12:15 P.M., Eastern War Time.

The new Friday program series brings to the microphone speakers from groups not represented by any of the three major agencies with which the network cooperates. At present, the Friday series is presented in cooperation with the American Council of Christian Churches, a body representing several small Protestant denominations with a combined membership of 500,000 to 600,000. During May, June and July, 1944, the series will be offered by the network in cooperation with the National Association of Evangelicals, a similar body made up of other small denominations with combined membership of approximately half a million.

After the first of August, 1944, the Friday program will be a direct presentation of the Blue Network itself, rather than one offered in combination with any cooperating agency. Speakers for the program will be chosen by the network from smaller Protestant denominations and from other religious groups not represented by the Federal Council of Churches or by other central agencies with which the network cooperates in presenting other religious programs.

The new Friday series brings the number of religious programs offered by the Blue Network to a total of eight broadcasts each week, and to a total amount of time per week equal to that provided for sustaining religious programs by all of the other national networks combined.

"The religious messages presented over the Blue Network," according to Mark Woods, President of the Blue Network Company, "are heard by millions of men and women of all faiths and creeds. We make these programs available as the network's contribution to the life of the nation. The speakers who appear on our religious programs lay major emphasis on broad religious truths rather than on the tenets of individual denominations or creeds, and we feel that in presenting these programs we promote religious tolerance and unity and provide spiritual comfort and inspiration to listeners of all faiths."

Life Sometimes Hurts

Life sometimes hurts—
Hurts deeply—
But I'm not angry
With the fates that injure me.

I climb the hill
That fronts my little house,
To feel again
The brush of wind upon my face;

I tramp the vale
And see the crocus bloom,
And then my misty sight
Is clear again.

And if I bleed
Beneath the rod of fate
I'll never hate,
But shall give daily heed
Unto the Providence of God.

—G. A. Leichliter, *Toronto*, 1944.

A Plea For Church Attendance

The following announcement was written by the Rev. Edwin Wyle, now of St. Johns, New Brunswick, formerly of Decatur, Alabama, and printed in *The Decatur Daily*. Our boys in bombers and ships and foxholes may be learning to pray, but are we at home learning to pray, and exercising our right to do so?

FREEDOM OF WORSHIP EVERY AMERICAN SHOULD

WE AMERICANS for 150 years have enjoyed with thoughtless acceptance our AMERICAN LIBERTIES.

For a century-and-a-half it has been established that "CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF."

This is the First Clause in the Bill of Rights. It came in the conviction of those who would pay the price of any hardship, even the surrender of life itself, to Worship God as their consciences dictated.

Today is the 150th Anniversary of the establishment of the Bill of Rights. How many of us are willing to defend this RELIGIOUS FREEDOM? How many of us would pay the price of a Concentration Camp?

Friends, members of churches, and members of none, GET THIS—EMPTY PEWS AND NEGLECTED CHURCHES are a strange commentary upon a people who claim they cherish FREEDOM OF WORSHIP.

Here again, as at so many points, our American Democracy is strong only if it rests upon vital and active religion.

Let's DEFEND OUR FREEDOM, and on this 150th Anniversary of the passing of the Bill of Rights, let's THANK GOD IN HIS HOUSE that by the sacrifice of others, we can still worship God as our heart and conscience dictates, NONE DARING TO MAKE US AFRAID.

BE IN SOME CHURCH TODAY ON THE 150TH ANNIVERSARY OF THE BILL OF RIGHTS

Space given in the interest of Church-Going by The Decatur Daily—Written by Dr. Edwin Wyle.

A Road to Recovery

As an aid to service men in hospitals, a booklet entitled *A Road to Recovery* has just been published by the Christian Commission on Camp and Defense Communities and the Commission on Religion and Health of the Federal Council of the Churches of Christ in America.

Prepared by Chaplain Robert Rasche of the U. S. Naval Reserve, the 20-page devotional booklet contains discussions of the relation of religious practice to health, selected prayers and readings.

In a foreword written by Chaplain Robert D. Workman, Chief of Chaplains of the U. S. Navy, it is pointed out that most people know little about hospitals and only when one be-

comes a patient does he realize how dependent he is upon others. In spite of the attention and care, however, the patient has a feeling that he would like to touch for himself "the vital sources of life itself," Chaplain Workman added. In commending the booklet, he says it should help to this end for "men in the hospital and also others."

To facilitate easy reading by those in bed, the type is large and readable and the over-all size is small.

The booklet may be secured from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y., at 10c a single copy, with considerably reduced prices on quantity purchases.

The Bible on the Air

Dr. Francis C. Stiffer, Secretary for Public Relations of the American Bible Society, will be heard again for the 17th consecutive season over the Blue Network every Thursday at 12 noon EWT, beginning May 4, and concluding October 26.

Dr. Stiffer will bring to his listeners the latest news about the unfailing ministry of the world's greatest book, as it plays its important part in the lives of fighting men and civilians. He will comment upon the growing and unparalleled demand for the Book in every corner of the world, and the processes by which the Christian Church, through its far-flung missionary agencies, is heroically undertaking to meet this demand. Guidance in helpful ways of reading and studying the Bible, in exalting its place in personal devotions and in Church and community activities, will be included in the talks.

Single copies of the addresses may be had without charge by writing the station to which you listen. A list of dates and topics is begun here:

May 4	<i>The Bible Is News</i>
May 11	<i>The Bible in 1944</i>
May 18	<i>Are They Reading the Bible?</i>
May 25	<i>The Bible in the War</i>
June 1	<i>The Bible after the War</i>
June 8	<i>Bibles and Bombs</i>
June 15	<i>Books about the Bible</i>
June 22	<i>Bibles on My Shelf</i>
June 29	<i>Putting the Bible to Work</i>
July 6	<i>The Bible and Russia</i>
July 13	<i>The Bible and South America</i>
July 20	<i>The Bible and Mexico</i>
July 27	<i>The Bible and Japan</i>
Aug. 3	<i>The Bible and China</i>
Aug. 10	<i>Bibles Old and New</i>
Aug. 17	<i>The Bible and the South Seas</i>
Aug. 24	<i>Quiz Questions on the Bible</i>
Aug. 31	<i>Quiz Questions about the Bible</i>
Sept. 7	<i>I Want a Bible</i>

Sept. 14	<i>Chaplain's and the Bible</i>
Sept. 21	<i>Getting the Bible to the World</i>
Sept. 28	<i>Bibles for the Blind</i>
Oct. 5	<i>The Bible in America's Life</i>
Oct. 12	<i>Bible Light on Personal Problems</i>
Oct. 19	<i>Using and Abusing the Bible</i>
Oct. 26	<i>Better Buy a Bible</i>

**FREEPORT'S
HOUSES OF WORSHIP**

BAPTIST, First COR PINE ST. & LONG BEACH AVE. L. H. HAYES, Pastor SUN. 9:30, 10:45 a.m., 4:30 p.m.	METHODIST, Freeport 36-52 PINE ST. L. H. HAYES, Pastor SUN. 9:30, 10:45 a.m., 7:30 p.m.
BAPTIST, Second (Colored) EAST MERRICK ROAD L. H. HAYES, Pastor SUN. 11 a.m., 8 p.m.	NAZARENE, Church of 407 ATLANTIC AVE. H. H. HAYES, Pastor SUN. 10, 11 a.m., 8 p.m.
CATHOLIC, Our Holy Redeemer COR PINE ST. & OCEAN AVE. J. J. HAYES, Pastor SUN. 7:30, 9:15, 10:30, 11:30 a.m., 12:15 p.m.	PLYMOUTH BRETHREN 23 W. DEAN ST. SUN. 9:45, 11 a.m., 7:30 p.m.
EPISCOPAL, Tranquility S. LONG BEACH AVE. - FINE T R. H. HAYES, Pastor SUN. 8, 9:30, 10:45 a.m.	PRESBYTERIAN, First 66 CHURCH ST. A. H. HAYES, Pastor SUN. 9:30, 10:45 a.m., 7 p.m.
JEWISH, Temple B'nai Israel BROADWAY & MOUNT AVE. B. LEON HUNWITZ, Rabbi FRI. 8:30 p.m., SAT. 9:30 a.m.	SAINTS OF GOD (Colored) HELEN AVE. WILLIAM HULL, Pastor SUN. 11 a.m., 8 p.m.
LUTHERAN, Christ COR N. GROVE ST. & RANDALL AVE. DAVID H. HAYES, Pastor SUN. 9, 10:45 a.m.	SALVATION ARMY 74 S. GROVE ST. SUN. 11 a.m., 2:30, 8 p.m.
METHODIST, Bethel A.M.E. (Colored) 59 HELEN AVE. GEORGE W. HAYES, Pastor SUN. 10:45 a.m., 6, 7:45 p.m.	SCIENTIST, First Church of Christ MERRICK ROAD & ELM PEACE SUN. 11 a.m., 5 p.m.

Cooperative Appeal Made to Worshippers

Sponsored by the local Interfaith Clergy Council and paid for by the municipality, this cooperative church announcement board stands in the most conspicuous spot in this New York residential suburb.

The Rev. E. A. Pollard Jones, Freeport's Methodist pastor, promoted the idea and sold it to the city fathers. An inter-faith dedicatory service, held in the high school, was addressed by the Rev. Dr. Allen E. Claxton, minister of Broadway Temple, New York.

The board not only serves its obvious purpose, but indirectly proclaims to both Freeport's

commuters and passersby on the Long Island Sunrise Highway that here is a community where religion unites rather than divides the 21,000 population.

June Sermon Suggestions

I. *Common Aims of Church, S. S., and Homes.* Matt. 28:16-20.

I. Reason for Discussion.

1. Aims in common.
2. Differences in aim.
3. The great commission.

II. Discussion.

1. Main objective to establish Christ's authority in all life. Vs. 18.
2. Christ supreme in Church, S. S. and Home.
3. Acknowledge Christ as Saviour as basis for all character training.
4. Seek His mind through constant prayer.
5. Homes, the basis for constructive work in S. S., and Church.
6. Objective, to make all people disciples of Christ.

III. Missions, the expression of Great Commission

1. How are people made disciples of Christ?
2. Personal work, and example of living Christians.
3. Baptism, and public declaration of faith.
4. Teach Christ's commands, not special revised or modern versions of popular interpretations.

IV. Man's dependence on God.

1. Christ recognized man's dependence on God in His promise, "I am with you all the days," for our guidance, strength, correction, fellowship, management of homes, government, business, Church, schools, homes.
2. "Unto the end of the age." He will guide and direct those who trust in Him until the job is done. This is God's enterprise, and He will bring it safely through. Our part is to do His will.
3. All functioning spheres of life hang together because they are part of a whole. When they cease hanging to-

gether, all functioning stops. Homes cooperating with Church and S. S. produce men and women of character. Pagan homes, without regard to Christ's teachings, produce pagans and delinquents.

Citizenship Program

This program outline, arranged by the Rev. A. T. Ringold, has been used by him for many years under various titles, such as "Building the Flag," "Building the Nation," "The Boy Congress," etc. Sixty or more persons may take part in the service, a lesser number if desired.

THE PROGRAM

Processional.

Flag Salute.

Solo: "The Flag." (May be instrumental)

Responsive reading and prayer.

Hymn: "A Patriot's Prayer" ("Lord, while for all mankind we pray . . .")

Notices and offering.

Patriotic Color Verses, or selected reading.

Hymn: "America the Beautiful."

Building the Flag.

a. The Stripes.

b. "Battle Hymn of the Republic."

c. The Stars.

First Stanza, "Star-Spangled Banner."

Flag of the Rainbow, or parade of Flags of All Nations.

Hymn: "America."

Benediction and Postlude.

The Processional includes all the boys and girls who can join, carrying about an equal number of Christian and U. S. flags. Music, "Onward Christian Soldiers," leaders of each group carrying larger flags. The processional can be made impressive, depending on the skill of the director.

The processional will come to an end with children in organized group near seating arrangement, flags will be quickly collected and deposited in pre-arranged order at the chancel steps, or in front of pulpit, and all join in Flag Salute. Following salute, "The Flag" (Fling out the Flag, O Children) either solo or flute.

Responsive readings should be selected with care, and leader should be boy or girl, well rehearsed in reading. Deut. 8:7-10 suggested. Prayer by pastor. Hymns are sung by congregation.

"Building the flag" will require a light frame, 28 inches by ample 3 feet, laths will do, and placed where all can see. Thirteen red and

white stripes are cut from cardboard, placed one by one on the frame by means of headless tacks while young people are reciting the history of the flag, prepared for them in 6 to 10 line paragraphs, and 13 in number. A girl in white, with attendants bearing candles may place the stripes, while history is given.

Before placing the blue field for stars, boy should recite the closing paragraph of the Declaration of Independence, also attended by candle bearers. When the blue field is placed by a boy, add the first and last five lines of Longfellow's "The Building of the Ship."

Each star represents a state, the stars made of stiff white paper, with pin through the middle to push into blue field. Placing the stars follows the actual admission of the states into the Union. If you have available suitable reading, or instrumental music, this may be added. If not, have a reader give the names of the states, while those assigned to placing them carry on. At the close of the making of the "star field" in the flag, have suitable poem, followed by prayer. Unless poetry suitable can be found, use Scripture instead. A Church audience comes to worship today, and the mood is a serious one.

The program is an hour in length. All parts should be simple and brief, so all may take part, and all understand, which is symbolic of American life.

Baccalaureate and Commencement

- I. What is Worthwhile? Eccl. 3:12.
Emphasis on joy and doing good.
a. Character, b. Influence, c. Purpose.
("To be what you ought; to count as you can; to enjoy as you may.") d. Happiness.
The fruitage of every good purpose, the result of right life-purpose.
- II. Life—purposes of 2 sorts: self-seeking or self-giving. Compare funnel that sucks all into itself, with sprinkler spreading all for good of life around it.
* * *
- I. Stepping Through Life. Jer. 10:23.
Meaning of graduation,—Latin "gradus," a step, here a step in life.
- II. We need God's guidance to know how and where to step.
- III. Preparation for the step: Study, examination, essays, orations, drill, dress, friends, competitive exercises, contact with others in team work and as leaders.
- IV. Real importance. A milepost, not a goal.
A pause in work, self-discipline, achievement, confidence, outlook.

I. Game of Life

A formula for all life, rather than childhood.

The spirit of the Game.

The spirit of the Players.

Keeping Your Head.

The Goal, achievement for all taking part, or money for the winner.

Playing Fair.

Training Rules.

Members of God's Team.

Heroes Only.

—Dr. W. A. Reynolds.

The Loom of Language

A volume by Frederick Bodmer, and edited by Hogben, published by W. W. Norton & Company, Inc., 692 pages including index, \$3.75. The great interest in world languages at present, makes this volume a timely contribution to American life.

The author says the theme of this book is language, origin, history, and present use in communication between peoples of the earth. It is more than this, it is a guide to foreign tongues and a method for learning them.

Long established methods of learning other languages are set aside in this volume, it condenses vocabulary to minimum essential words, and simplifies grammar, it teaches languages the way in which they are spoken.

The author and editor of "The Loom of Language" believe that it is not at all difficult to learn to read and speak a language, and to understand conversation,—they believe further that it is not too difficult to learn several languages at one time, if the basic similarities are learned and understood.

Elsewhere in this issue, you will find an additional announcement on this important volume. *Expositor* readers are interested in languages, not only for their own use, but children in schools confronted with the study of one or more languages will find this volume helpful.

A Visiting We Will Go

FIVE WAYS TO GO VISITING:

1. Go definitely. Know where you are going. Have a purpose in going, then go.
2. Go systematically. Set aside a time each week to visit absentees. Route the streets and places you hope to visit so that time may be conserved. Then go.

(Continued on page 248)

SERMONS



THE PLUS SIGN IN OUR MINUS LIVES

CHAP. RICHARD BRAUNSTEIN, D.D.

Text: Gal. 6:14.

PAUL said: "God forbid that I should glory save in the cross of our Lord Jesus Christ." His life had but one channel. He had himself completely in hand and rejoiced in the passion with which he had abandoned himself to what that cross meant. That is where so many of us fail. We never seem to get control of ourselves and are like a ship at sea with rudder and compass gone, subject to the mercy of wind and tide. Paul had himself in full control.

When the great apostle made the declaration of cross-glorying, he was in his fifty-fifth year. To scores this is the age of disillusionment. It is three o'clock in the afternoon. The strength of the morning is gone. The freshness of the morning hours has gone stale. It is the time when faith is in danger of being lost and vision is prone to become dim. Dreams are over, and life is monotonous, void of purple patches and green spots, and the prevailing color is dull drab. Not so with Paul.

There had been ample time for early enthusiasms—first flush of youth, zeal, heroism, and high resolve—to become misty. In the phrase, "God forbid that I should glory save in the cross of our Lord Jesus Christ," there are no traces of the ashes of a burned-out hope and consecration. The fire has burned brighter as the day has advanced and the afternoon has set in. His hardships have not discouraged him. His sufferings have not embittered him. His rejections have not made him cynical. His obstacles have not made him pessimistic.

Judged by the usual standards, Paul was entitled to retire and rest on his laurels. He had "endured hardships," and he had been a "good soldier." He bore the scars of an honorable conflict. But he did not intend to withdraw.

Okmulgee, Okla.

We do not hear him saying: "Put me on the superannuated list." No; he uses no such language. To the contrary, he girds himself for new enterprises. He is going to storm another citadel. He is going to conquer another world. He says: "I must see Rome, that I may have fruit there also." He enlarges his plans and builds a bigger program. A man's boast is his measure. The central purpose of his life digs the channel for the current of his goings. The cross of Jesus Christ was Paul's boast. To glory in that cross was his measure. That was the all-controlling, impelling, compelling, and constraining force in the life of Paul the apostle and of Paul the man.

What did Paul mean by glorying in the cross? Certainly he did not stress the wooden instrument of death. The cross is a symbol. It represents a certain kind of life. It is symbolic of the kind of life that Jesus manifested, and the result of that life led him to the crucifixion. The death on the cross was the penalty for living the kind of life that had a rich and varied vocabulary. Some of the words in that vocabulary are obedience, loyalty, truth, love, duty, others, ministry. They are the words the Church needs to stress and upon which Christians need to place new emphasis. They are suggestive of eternal values that are associated with and interpreted in the light of the will of God. If they are not connected with the will of God, they lose their beauty, significance, and inspiration. These values Jesus would not shirk or disavow in order to escape the cross. They represent the cross life, the Via Dolorosa, the life sacrificial. Paul chose the path, walked it gladly, and gloried in its possibilities. He triumphed in its demands. It was not a dead weight of duty, but a living principle of devotion. Paul chose not a final death, but a dying daily. That is characterized by a forgetting of self and a remembering of others. Paul dies so that Christ might live in him. It is "Not I,

but Christ in me, the hope of glory." To glory in the cross means that Christ lives in the missionary, Sunday school teacher, preacher, settlement and social worker, and all kingdom builders. These must die, obliterate self, erase the man or woman, eliminate the ego, so that Christ may have his perfect way and sway.

The best life is the life that dies daily so that the world might live spiritually. That life is the plus life. It is John Doe, plus the cross. The life that does not die daily for the world and lives only for self is the minus life. It is John Doe, minus the cross. The life of Saul of Tarsus was the minus life. The minus life is negative; the plus life is positive.

All labor is continuous dying. Toil is perpetual death. Every stroke of the pen, blow of the hammer, thought of the brain takes toll of blood, muscle, tissue. When a man writes a book, so much of him dies. That which dies lives again in literature. It is transformed power, the conservation of energy, power and energy expressed in another form. It is power consumed, energy directed through one channel so that it might be expressed in some other way. It is power and energy dying one kind of life so that it might live in another kind of life.

Nothing is lost in this world. All death is transition. The grain of corn dropped into the ground must die in order to live. The seed life dies so that it might live in harvest life. The corn life dies so that it might live in bread life. Coal is concentrated sunshine. The sun is buried in coal so that it might live in heat. It is sun life dying so that it might live in heat. It is sun life dying so that it might live as fire light. All living is sacrificial. Death is certain. Likewise is resurrection. There is a good and a bad immortality. Men die daily to live again in institutions that bless, or men die daily to live again in institutions that curse.

The tragedy of the ages has not been that humanity has not expressed itself in sacrificial living. The tragedy has been that humanity has died daily for the wrong things. Men and women have lost themselves in wrong causes. They have laid down their lives on the altars of false philosophies. Christianity has a cross. The world has a cross. Both have a philosophy. Our philosophy determines viewpoints, controls thinking, guides actions, prompts motives, dictates choices. Christianity stresses others; the world stresses self. One is plus; the second is minus. The first is addition and enriches; the second is subtraction and impoverishes. If all thinking and labor is a

daily dying—and it is—then we should choose our altar of sacrifice.

If so much of a man dies when he writes a book, then he should write a good book. If he is to live again in literature, he should live in an inspiring literature. If by our thoughts and actions we lose so much of ourselves, we should lose ourselves in the things that will help and not hinder. We should let the wisdom and the logic of the cross of Christ influence us. The cross of Christ is the sign post of the ages. It stands at the universal cross-roads, warning earth pilgrims to choose the greater path and not the lesser. It is eloquent of which way lies life and which way lies death to the soul. It is not all of life to live nor is it all of death to die. To live or die does not matter when life or death is experienced in the light of the cross. On one side of the cross lies the road to minus; on the other side of the cross lies the road to plus. Down one way beckons the glitter; down the other way beckons the gleam. Man, because he is man, is not static but dynamic. He moves in one direction or the other. But all progress is not desirable just because it is progress. There is a path that leads upward and onward, reaching to the heights. There is a path that leads downward and backward, reaching to the depths. There is an evolution that is constructive and an evolution that is destructive. One path leads to God; another path leads to zero. Both paths have their martyrs.

Humanity is dying daily on the one or the other. Humanity is continually glorying in some kind of cross. John Wesley chose to glory in the cross of Christ, dying daily for Methodism and its values, and lives today in the institutions for which Methodism and its values are noted. William Booth died daily for the Salvation Army and lives today in city missions and the innumerable benevolences for which the Salvation Army is blessed by the needy everywhere. Let us glory in the cross of our Lord Jesus Christ. Let us die daily for Him. The philosophy of the cross life, which is the plus life, is this: "He that findeth his life shall lose it, but he that loseth his life for My sake shall find it."

My Mother Taught Me It Was Wrong

To take the name of God in vain;
To desecrate the Lord's day;
To touch, taste, or handle liquor;
To stay away from the house of worship on Sunday;
To quarrel or be unkind;
Not to confess Christ as my Saviour.

WHAT DO YOU TEACH YOUR CHILD?

—Glenn E. Wagoner.

AND I DO MEAN YOU!

GORDON W. MATTICE, D.D.

Text: Matthew 21:45 "... they perceived that Jesus spake of them ..."

THOSE who speak over the radio tell us that it is difficult to develop a sense of personal contact with the host of unseen listeners. It is a very impersonal experience to stand before a radio microphone and speak. Those who are accustomed to appear before an assembly of hearers find it hard to do their best in the impersonal setting of the studio, and thus frequently studio audiences are recruited so that a "flesh and blood" group may provide stimulation to the performer.

And those who are most eagerly listened to have developed a "radio personality" — the listener has the feeling that he is being addressed personally, so usually listens with attention. In the attempt to personalize his messages, the President refers to his radio speeches as "fire-side chats," and he is a master of the technique. Seeking to develop this greatly desired sense of rapport and to win the confidence of the hearer, a certain commentator concludes with the phrase, "and I do mean you!"

Yet, at its best, the radio is impersonal. It was feared by many preachers years ago when church services were first broadcast, that it would empty the pews, that people would stay away and listen in their homes to nationally recognized preachers. But by and large, such fears were unfounded. Worshipers prefer the experience of sitting in a congregation and feeling the inspiration that comes from being in fellowship with those of kindred mind.

That which is patently true in one field is often experienced in another. Thus I wish to speak to you about the personal aspect of religion.

"We may listen long to divine truth before we recognize its personal bearing," says Dr. W. L. Watkinson. He reminds us that the ministry of Jesus was intensely personal. Philosophers deal with the mass of the people, they consider mankind rather than men; races, nations occupy their thought, rather than individuals. It was otherwise with Jesus. He spoke and the people realized that it was as though He added, "and I do mean you!" To

Him, no man was lost in the crowd. He spoke to persons directly and searchingly; the sermon for the Sadducees was preached to them; His remarks about the Pharisees were addressed to those of that party; His warnings about riches were directed to the wealthy — and the common people heard Him gladly.

Yet the Gospels furnish ample evidence to support the observation that men may listen long to truth before they recognize its personal thrust, if they ever do. The priests thought He was talking about the laity, while the laity applauded His censures upon those who sat in the seat of Moses; the Jew thought His mission was directed against the Roman, while the Romans ignored Him as a teacher of the despised Jews. "They perceived not that He spake of them." This is a common pitfall into which men stumble.

A certain preacher tells us that he dreamed he was standing in his pulpit and as he spoke he noticed the congregation going through the motions of a farmer pitching hay over the shoulder. So vivid was his dream that his words took on form and substance and caught on the fork of the man in the front pew, they were tossed back until the man near the door tossed his words out on the street!

Especially when preaching about certain vices the average hearer immediately thinks of others to whom the words apply, but seldom asks, "Lord, is it I?" Usually we are bad judges of our own portrait, and are especially slow to recognize it when it is unflattering. How discouraging it is to the preacher to realize that only infrequently does his message reach the heart and conscience of those who regularly sit before him. And how it gladdens his heart when he can know that his message has been taken seriously by the individual. Religion can do nothing for us until we rescue ourselves from the mass and realize our personal relation to God, the Gospel, and His Kingdom.

How it must have gladdened the Master when He realized that the shot had found its mark. "They perceived that Jesus spake of them." The truth of what He had been saying flashed across them and they knew themselves accused. His words at last had crashed through the barriers, penetrated the disguises, exposed their sophistries, and the sinner stood

revealed for what he was.

One day the Scribes brought to Him a woman taken in adultery, and demanded, "What sayest thou?" Later they wished they had never raised the question, for it was their undoing. See them in their haughty pride and self-righteousness, and behold how they withered under His searching, "He that is without sin, let him cast the first stone." John records, "and they, when they heard it, went out one by one, beginning from the eldest even unto the last and Jesus was left alone with the woman." Even the most obdurate was convicted. Cheeks reddened, conscience at last took the citadel, and the sinner slinked away into the darkness of his own soul. "A whited sepulchre," say the hypocrite — "He means me!" "Ye must be born again," and the formalist confesses, "That means me!" "Thou fool," and the worldling knew it was true.

When we realize that Jesus in the Gospel is talking about you and me, not simply somebody in Jerusalem a long time ago, the Gospel comes alive with saving power. It was a great day in Paul's life when he turned from his philosophical and universal thoughts about salvation, and as in an instant the truth dawned upon him and he exclaimed, "The son of God loved ME and gave himself FOR ME." The tortured soul of a young Roman priest was seeking reality in the rites he was performing. He had been going through the outward observances of religion, but they brought him no peace of mind. One day when on his knees in supplication the truth dawned upon his soul, "The just shall live by faith." God and Martin Luther had come to a meeting point. That which had been general was now particularized, and his soul found the peace for which he yearned. The Reformation grew out of that, and a reformation always begins when the truth of the Gospel dawns upon a man.

Finally, the recognition of the personal bearing of divine truth is followed by diverse results. One of two things happens. One of these alternatives is recorded in our text, "and they sought to lay hold on him." Several other instances are given in Scripture which reveal the unwillingness to accept the truth once it is seen. Mark records, "they left him and went their way." James states that a man who hears but does not act is like a man beholding his natural face in a mirror and goes off forgetting all about it. But the man who looks into the Gospel, and continues there in, a doer of the word, is blessed.

It is still thus with men. When the preacher hits them with a "block-buster" of convicting evidence, they are apt to get angry at him, in-

stead of being repentant. They forsake God's house, instead of forsaking their sins. They rebel against the truth, instead of reforming their living. It is like the mariner quarreling with the lighthouse that shows the rock, the sick man mad at the doctor who discloses the fatal disease that unchecked may bring death.

The other alternative is evident. The truth stated, the sin revealed, the sickness diagnosed leads the wise man to repentance and healing therapy. "I have sinned against the Lord . . ." "Lord, be merciful to me a sinner." If the truth condemns, it also saves. God's love to us is personal—"Fear not, for I have redeemed THEE, I have called THEE by THY name, THOU art mine." It was a wise Sunday School teacher who years ago gave me a pocket New Testament which I prize. On the back page was printed John 3:16, but a blank space was left where I was to write in my own name. So now it reads, "God so loved that world * * * that Gordon Mattice, who believeth in Him. . . ."

Is not this personal acceptance of God's love by each of us what we need? So many miss so much in the faith because it is unappropriated. Every so often banks publish in the newspaper a list of unknown depositors, amounts of money unclaimed. One day a man was glancing casually through the list and saw his own name. Years ago a relative had deposited a sum of money in his name, and had neglected to inform him. It has accumulated to a sizeable amount through the years. He went at once and claimed that which was his own. The impersonal became particularized.

So it is when we recognize that in the Gospel grace and promise there is a bequest waiting our taking. He loved ME and gave himself for ME. "The Son of man is come to seek and save the Lost — AND I DO MEAN YOU!"

Motherhood

The greatest motherhood this world may know
Belongs to her alone whose soul gives birth
To infant love so strong that it will grow
Until it guards all children of the earth;
A love each day more zealous for the good
Of every child of every mother born;
Consumed with passion of such motherhood
As cannot rest while one child is forlorn;
A mother-love that has no sense of race,
No consciousness of color or of creed,
But shelters in compassionate embrace
The world of childhood and all childhood's
need;

A love transcending bounds of mine and thine,
To claim each childish soul part human, part
divine.

—Caroline Cain Durkee.

WORTHY AMBITION

F. C. VIELE, D.D.

Text: I Cor. 2:2. For I determined not to know anything among you, save Jesus Christ, and him crucified.

THE introductory verse of this chapter is suggestive of everything that Paul desired both to be and to do as a servant of Christ. It is an explanatory presentation of his unyielding attitude toward his life work as an authorized messenger of Christian truth. He was qualified in every way to use the "excellency of speech and of knowledge" as a teacher of morality and religion. But he realized that Christianity was more than a collection of ethical principles and a plan of instruction merely to win the admiration of men. He was, therefore, constrained at all times to emphasize nothing but "Jesus Christ and Him crucified." This was the prevailing theme of all his preaching. And the success that featured his activities "as of one born out of due time," is the crowning glory of his career. Whenever the examples of Paul have been re-enacted by the servants of the church, men have not failed to feel the mighty impact of Christ's saving power.

It is possible to speak of Christ in glowing terms of commendation without emphasizing the divine plan of the ages for the salvation of mankind. Men have been known to expatiate eloquently upon the sublime qualities of Christ's matchless life and still fall short of making their hearers feel their need of Him as a personal Saviour. This is the type of preaching that is often heard in our pulpits today. Some of the most widely known ministers of this age are noted more for their eloquence and their literary standing than for their success in leading men out of the darkness of sin into the light of repentance and salvation in Christ.

In presenting the gospel of Christ to this generation, when the thought of God has been so generally ruled out of the lives of men, something infinitely more is required than eloquence of speech and the display of knowledge to lead the wayward members of the race to that place where they will be glad to yield their lives to the will of God as it was revealed in the teachings of Jesus.

The church today is represented by men whose scholastic attainments are worthy of world-wide recognition. The pulpit work of

New Brighton, Pa.

our time is characterized by masterpieces of composition and impressive examples of eloquence. This fact is traceable to the basic training of men during the preparatory period of their lives. But despite the ability that so generally features the preaching of this age, the saving of men in the majority of our churches must be numbered among the neglected obligations of life. Our seminaries are supposed to be places where young men are being prepared to "preach Christ and Him crucified." Too often they complete their theological course and begin the work merely instructing men in the principles of religious idealism. Some of the preaching that is being done in our churches today would not save a soul in a hundred years. Before beginning their work the Chaplains of the present war are being trained to make plain to their men in the saving qualities of divine grace in Christ, and when they return to serve the church at home their changed viewpoint of religion and its application to life will be an inestimable contribution toward the spiritual enrichment of this generation.

That which Mark Twain said about the weather as a universal subject of conversation is suggestive of what is being done with the subject of religion. We are saying a great deal about religion but we are seldom known to do very much with it. My work during the first world war helped me to appreciate the fact that young were more interested in practical religion than was generally realized among the average observers of religious work.

More is known about religion now than at any other time in the history of the Christian church. Every Sunday people sit in their places of worship and listen to the nice things that are being said about the ideals of Christianity. This instructional work has a real place in the presentation of gospel truth, but it too often fails to embrace the principles of our obligations to seize every opportunity to make "Christ and Him crucified" the controlling motive of our lives and thereby create a spiritual atmosphere as the ruling influence of the community.

In the long ago, the Lord said, through one of His prophets: "My people are destroyed for the lack of knowledge." But this language cannot be used unconditionally to describe the generation of which we are a part. Our knowledge

of history, science, geography and religion, is without doubt, more far-reaching than can be said of any other time in the history of mankind. But all these distinctively worthy attainments do not entitle us to a place in the category of spiritual superiority when compared with the spiritual investments of Christian service during the first three centuries of church work. The opportunities to serve the Lord are now more numerous than at anytime since Jesus commissioned His disciples to carry the message of salvation to the ends of the earth. We are too easily satisfied with what we have done to magnify the material and social phases of church life. The trend of our labors for the church is in the direction of organizational perfection. Whenever we have anything to do we often adapt the schedule of procedure that has increased the range of success in our great industrial organizations, and then allow ourselves to believe that it will all work out to the glory of God. But it should not be overlooked that God has always had a way of accomplishing the divine purpose of His revelation, and we need further to understand that the Lord's way of conducting the work of His church can not be improved upon by the most elaborate schemes of men. Whenever we see people who have decided to put Christ ahead of everything else in life, we are privileged to note results that are worthy of being listed with historic records of the Apostolic age. We can not consistently question the reliability of this conclusion when we recall the testimony of the inspired writer who said: "Jesus Christ is the same yesterday, today, and forever." And all that is now needed effectively to commend the work of the church to the confidence of men everywhere, is the baptism of the Holy Spirit, which will give due prominence to the doctrine of "Christ and Him crucified."

One of the weak spots in the thought and life of today is the tendency of many to emphasize the importance of honesty and morality without associating these attractive qualities of action with the characteristic elements of Christianity. It is not enough to stress the desirability and need of these traits in modern life. These teachings of Jesus are infinitely more than something desirable. They are imperative. Yea, they are indispensable as the source of inspiration and authority for right living. There is nothing in other forms of teaching, either in education or religion, that can be compared with the values that comprise the inherent riches of grace and truth in the teachings of Christianity. But the plan of redemption as it was exemplified in the life of the Son of God

is more than a collection of instructional tenets. It is the perfecting plan of life. It is possible for anyone to be letter perfect in answering questions concerning the doctrinal standards of divine grace and truth, and still be ignorant of the real meaning of Paul's all-absorbing ambition as expressed in his testimonial to the Corinthians: "For I determined not to know anything among you but Jesus Christ and Him crucified." This is probably unintelligible language to large numbers of people who are known as members of the church. And it is possible that many of these people are not wholly to blame for their limited knowledge of Christ as the Saviour of men. They may have been taught to believe that the sole essential qualification for becoming a Christian is the ability correctly to reply to certain questions relating to religious obligations. But this idea surely does not conform to the thought expressed in the words: "Therefore, if any man be in Christ, he is a new creature; old things are passed away; and behold all things have become new."

The monk is wrong in his concept of the Christian life, and yet he may be entitled to be known as religious. But his life savors too much of selfishness to afford an effective appeal to those who are in the active ranks of life. It has been suggested that the most conspicuous weakness of the monk's life is the total absence of an outlet for the virtues he professes to seek. The real joy of Christian living is found in the service of man. This is known to have been the experience of Paul who combined his devotional practices with his daily examples of action as he mingled with his fellowmen.

Paul was very careful to show the Corinthians that "faith should not stand in the wisdom of men, but in the power of God." In his painstaking work to confirm this conviction he is in line with the prophet's expression of doctrinal authority: "Not by might nor by power, but by My spirit saith the Lord of hosts." To depend upon the increase of human knowledge and the development of man's ability to exercise his powers of mentality, is not to be pushed aside as having no place in this life. These are qualifications that should be encouraged and commended. But they cannot be used as a substitutionary formula for overcoming sinful inclinations of man's nature. Man can be saved only by believing in the redemptive virtue of Christ's life, and accepting Him as the only one who "died for our sins according to the scriptures."

REPENTANCE

CLARENCE E. MACARTNEY, D.D.

Acts 20:21: "Repentance toward God and faith in the Lord Jesus Christ."

THIS is a sentence from the most beautiful and exquisite farewell address ever delivered, except that by our Lord, Himself, to His disciples on the same night on which He was betrayed. St. Paul was hurrying up to Jerusalem in order to get there in time for the Feast of Pentecost. His ship sailed from Troas on the coast of Asia Minor, and by one day journeys stopped at Assos, Mytelene, Chios, Samos, and came at length to Miletus. Paul wanted to say farewell to the elders of the Church at Ephesus, where he had had his longest, and in some respects, most notable ministry. But instead of disembarking and taking the time to go up to Ephesus, he summoned the elders of the church to meet him at the port of Miletus, sixty miles south of Ephesus.

How wonderful a thing repentance is! What if Christ had come to call only the righteous to Himself, and not sinners to repentance! What if God would let us sin, but would not let us repent! What if God permitted us to do the worst, and be the worst, and yet did not permit us to desire and resolve to be the best and do the best! Yes; great, passing great, is the wonder and beauty of repentance. It is repentance which makes the Gospel a message of joy; and although in heaven there must be a great many things to wonder at and rejoice over, our Lord said that one thing which causes more joy among the inhabitants of heaven than anything else is the repentance of a sinner.

I. The Repentance of the Lost Son

Jesus said there was a certain man who had two sons. In a few brief, but immortal, words Jesus sketches the history of the younger of those two sons; his gruff demands on his father; how with surly ingratitude he left his father's home without so much as a goodbye, and set out to see the world for himself; how he wasted his substance in riotous living; not only the substance of his money, but the substance of his body and of his soul; how as long as he had money he had gay friends around him who flattered him and made a fool of him; but when his money was gone and he began to be in want, kicked him out and left him to starve;

how he sank from bad to worse until at length, his brief day in the world of pleasure over, he found himself at the very bottom of the abyss feeding swine, and so hungry that as he watched the swine feed, he fain would have filled his belly with the husks which the swine did eat.

But down in that far country something happened. He came to himself! He realized the difference between what he now was and what he once had been, and between what he was now and what he might have been, and yet might be. When he came to himself he determined to change, if possible, his condition. So far, so good. Many realize the shame and misery of their condition, but never resolve to change it; but this man determined to do so. He said, "I will arise and go unto my father's house." Many a man has gone that far, also, but is still a miserable inhabitant of the far country, because all that he did was to say, "I will arise." He never arose.

But this man "arose." He not only said he would, but he did. He not only said "I will arise and go to my father's house," but he "arose" and started for his father's house. There is the turning point in his life's history. "He arose." Without that act, all desires, all determinations, all kindly enthusiasms are in vain.

He came with true repentance in his heart. He did not come merely with a sense that he had played the fool and made a mistake in ever leaving his home; but he came confessing his sin: "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy servant." There was true repentance; no claim of any merit or virtue, but only, as Christ put it in His other great parable of Repentance, "God be merciful to me a sinner."

As he took his homeward journey, that lost son had faith in the goodness of his father. He had repented of his sin toward his father, but he also has faith in his father's mercy and forgiveness. That trust was not in vain. It never is! The heart of the Eternal is most wonderfully kind. "Him that cometh unto Me I will in no wise cast out." Sometimes I think that Jesus reached the sublime climax of all His great teachings and utterances in that one sentence where He said that "His father saw him



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afar off, and ran, and fell on his neck and kissed him."

This is the stir and the thrill of preaching the Gospel of repentance: the possibility that even now as you preach, here at this hour, this day, in this church, some soul, perchance, may come to itself and start on that long homeward journey, which, when it is ended, will set all the bells of heaven to ringing, and all the trumpets of heaven to blowing and all the angels of heaven to rejoicing.

II. The Repentance of Peter

This was repentance from a particular sin. It was the repentance of a friend and disciple of Christ. When I spoke of Christ's great parable of the lost son who repented, perhaps there were some who said, "That's a marvellous story, but it does not apply to me." Perhaps then the story of the repentance of Peter will apply to you, for Peter was a friend and disciple of Christ; and that brings his repentance close to all of us.

We can learn more from Peter than from any other man in the Bible, and never more than on this night of his denial and fall. The story of Peter's fall has so dramatic a setting that it makes the deepest impression upon our minds and hearts, as if the Holy Spirit, who inspired the record of it, had said, "Whatever you forget in the sacred record of the New Testament, do not forget this."

And how could one ever forget it: the procession from the Garden of Gethsemane; the hoarse murmur of the mob; the lights of their torches dancing as they cross the valley of the Kedron; and Peter away yonder following "afar off;" at length admitted at the gate through the intervention of braver John; then sitting down to warm himself at the fire among the enemies of Christ; and then disguising himself as if he, too, were an enemy of Christ; the repeated accusations, by the maid at the door, by another at the fire, and by a relative of the man whose ear he had cut off in the Garden of Gethsemane; his repeated denials, growing bolder and louder, until at length he leaps to his feet, and with oaths and curses says that he never knew Him; then the crowing of the cock; the look of Christ as He is led forth from the torture chamber; the swift recollection of Peter of Christ's warning; the going out into the night to weep the bitter tears of repentance. Whoever having heard that could ever forget it?

Three things stand out; First of all, his bitter tears. It was sincere sorrow and grief for sin; not mere regret; but the godly sorrow that worketh repentance. Other great writers, such

as Charles Dickens, and Victor Hugo, can make us weep over the sufferings and woes of others; the pathos of childhood, the griefs of motherhood; but the great thing about the Bible is that it makes men weep over sin. Here are the bitterest, and yet the purest, tears since our first parents wept at the gates of the Lost Eden. Yes; sin is something to be wept over. Indeed, it is the only thing to be wept over, for it is the only thing that can hurt the soul.

The other element in Peter's repentance was the fact that he responded immediately to the warning and to the appeal of Jesus. That warning came in the crowing of the cock, for the sound of that cock reminded Peter of how Christ had warned him against his fall. The appeal came in that marvelous Look on the face of Christ when He was led bleeding from the courtroom of Caiaphas and heard Peter's loud oath ringing out on the night air. In that look of Christ for His fallen disciple there was a call to repentance. Immediately, Peter remembered, and repented, and went out and wept bitterly.

Again, in Peter's repentance we see the power of his trust and faith in the goodness and love of Christ. Christ, you know, when he predicted Peter's fall, had prayed for him that his faith fail not. Now look at this magnificent faith! Do not let the fact of Peter's fall hide from you the grandeur of his faith. "He went out and wept bitterly" after that look of Christ; but he went out trusting in Christ's forgiveness.

The story of Peter's fall and repentance is the most dramatic story of the Bible. If a cock here this morning should crow its warning for everyone who in some way is about to deny Christ, then this church would echo with the sound of the cock's voice; and if all who in some way have denied their Saviour here this morning, wept over it, the sound of the sobbing would drown the sound of the preacher's voice.

III. The Repentance of the Thief

There were two thieves crucified with Christ. They had the same past, the same dark, criminal record. They suffered the same pains of crucifixion. The Roman soldiers drove those nails just as deep into the flesh of one as into the flesh of the other. They heard the same words that were spoken around the cross; the derisive shouts of the mob, the taunts of the priests, the oaths of the soldiers, the beautiful sayings of Jesus from the Cross. Yet one of them did not repent. Instead of repenting, he mocked; instead of praying, he cursed. So the grace of repentance which God offers to

(Continued on page 256)

JUNIOR PULPIT

I. Victory Gardeners

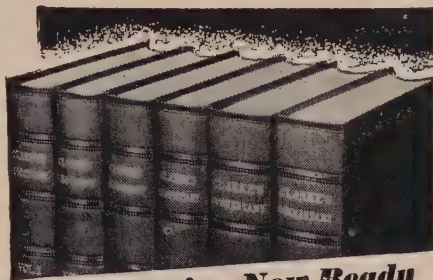
"Whatsoever a man soweth, that shall he also reap." Gal. 6:7.

(Arm yourself with seeds, small plants, fruit, spray gun, anything you can use to demonstrate garden activities).

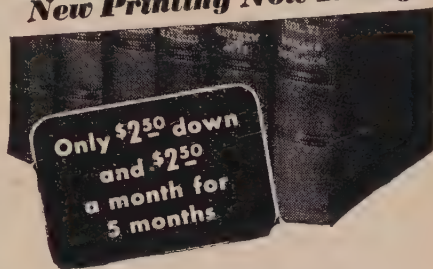
Most of us understand that we are asked to plan Victory Gardens this year, as we did last year, in order to provide food for ourselves and some to sell or give away. Some things we need to know before we begin is how much ground we shall have for the garden, what we expect to plant, where to get seeds, how much seed, and how much we are expected to do to keep the garden in order.

There are some who get much seed, and neglect to plant it; others plant seeds, and neglect to care for the plants; still others plant, give care through the growing season, but neglect to harvest the fruit. However, we shall devote ourselves to the thought of deciding what we want to grow and selecting our seeds accordingly. (Display seeds as you talk.) Now, if we decide on lettuce and radish, we shall select seeds to produce those plants, not buy pumpkin seed or carrot seed, or do we? Have you thought of the fact that we made our decisions according to the vegetables and flowers we like; we let our thoughts play around with lettuce, corn, and radish ready to eat; we forgot about the planting, the care, and the long growing period. Time enough to think about that when we must.

Now all these things teach us a lesson about boys and girls, because boys and girls need much the same kind of care as the garden does, if they are to grow into the kind of men and women God wants them to be. We must think of the pattern God sent us, when he sent Jesus to live among men; and then we must plant in the hearts of boys and girls the seeds of character, so they will grow into the kind of persons God can use in His work, but even that is not enough, the seed must be good seed, healthy and sound in every way, so when it takes hold, it will grow a character to stand up against the things that may kill the weaker seeds. Just as some of the little plants in your vegetable and flower garden are so frail and weak, that a wandering bug, too much rain, too much heat from the sun, or a gust of wind may kill them, so there are boys and girls whose characters cannot stand up against the temptation to steal, to tell lies, to deceive



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others. However, those who have good, healthy seeds of character planted in their hearts through their homes, the schools, the Sunday School and Church,—they will know there are chances plenty to do wrong, but they know why they want to behave as they were taught; thus they will grow into the kind of men and women God wants

When Paul lived on earth, he wrote letters to the various Churches, when he could not be there to teach and preach. In one of his letters to the Galatians, he wrote, "for whatsoever a man soweth that shall he also reap." You can find it yourself in chapter 6. We know from our Victory Gardening that it is true of plants; we also know that it is true of us.

II. Land Mines

We have all heard talk about *land mines*, an evil device used to do harm to any unsuspecting person who may come upon it in the battle areas of the world. We have seen pictures in magazines and newspapers of men, called *sappers*, going along locating as many of these evil devices as they can and removing them, before the army of men must pass over the ground and suffer needless dangers.

While we do not speak of dangers in civilian life as "mines", there are dangers to health, to life, to our good names, to our characters, that are little less fearsome. Like the *land mines*, placed in most unlikely spots, so the dangers in life about us are hidden at times in things that seem like pure delight, harmless pleasures, or welcome modern inventions. Dangers to health may come to any of us; accidents may come in the use of seemingly harmless conveniences. and evil things may be hidden in the gayest of places. Of course, our parents, our teachers in schools, our Sunday School teachers, try to act as "sappers" by removing as many of the dangers as they can, and warning us about their presence, but we must in due time learn how to avoid these ourselves.

The soldier on the battlefield learns how to protect himself through experience in battle. He learns what the enemy looks like, what the enemy can do, and what his equipment can do. Just so, we must learn in our daily living what is good for us, learn to know the paths and pleasures that will help us to become the kind of men and women needed in this life; we must learn to know those things that will harm us, and stay away from them, until we learn how to handle them and destroy them.

Most of us know of the book of Proverbs in the Old Testament. It is crammed with epi-

grammatic advice. In Proverbs 1:10, is this advice, "If sinners entice thee consent thou not." That is easy to remember, but it is only one of many-warnings to all of us to keep away from life's "mines" until we have grown into efficient "*sappers*" who can remove the dangers, and pass on our way. Jesus gives us the very best advice when he says, "pray always", because that is just another way of telling us to keep in touch with God, if we would make the most of our lives. Many of us pray when we are afraid, when we are hurt, lonely, and discouraged. That is a good time to pray, but the best time to pray is when everything is bright, lovely, joyful, and we are getting along well in every way. That is when we need the hand of God to show us the next step, so we shall continue to be joyful and sure of ourselves.

III. Heart Cleaners

(Speaker have glass of pure water, ink bottle, medicine dropper, pitcher of water, and overflow pan, saucer to cover glass. During talk, glass of pure water is exhibited at proper time, later ink is dropped into glass with dropper. Hold up so all can see what it does. Cover up with saucer to show how nothing can get at the water to cleanse it. Later remove saucer, pour water from pitcher into glass, allow to overflow, until water is clear again.)

We have heard of laundries, dry cleaners, carpet cleaners, car washers, and all manner of places where things we use may be cleansed of their soil and filth, made new again, but few of us know of any place where we may go to get our hearts cleaned, by just leaving them and calling for them later, good as new, with a bill attached. Is there any such place? No, of course, not. If we have soiled our hearts in some manner, we just have to look after the cleaning or renewing ourselves, because we can't leave it to anyone else. Fact is, no one else knows much about the need of cleaning, because no one can see into our hearts,—no one except God. Most of us don't go about telling others what is in our hearts.

When our hands and faces need cleaning or washing, we get a basin filled with water, some good soap, lather it up, and take off the soil, we empty the basin, dry our hands and faces, and that is all there is to it. We can't do that with our hearts, because there is no way to get them near a basin, and we can't empty them out. Let me show you what I mean. Here is a glass of pure water, just like your heart is most of the time. Now let us see what happens when we muddy it up, just as we do when

we do wrong. This doesn't look much like the glass of pure water we had a while back! What can we do about it? About the only thing we can do is to turn the job over to God, but many girls and boys don't know about that, they just cover it up, like this (put saucer over glass) and what happens? Does it get clear and clean again by covering it up? No, never, it just stays muddy, and anyone with a heart like that doesn't feel very good. It shows in their grades at school, they lose their appetites, they have bad dreams, and it harms their dispositions. Now, what can be done about it?

Let us see what God would do with such a heart, if we give Him a chance! (raise the glass, and start pouring clear water into glass. Have the pitcher well above glass, so clear water will force colored water out). God will fill such a heart up with a desire for cleansing and force out everything that should not be there. In time, we lose all memory of the thing that caused us so much heartache and trouble, because God keeps our hearts filled with pure things, love and sunshine, and everything just naturally fixes itself again. When our hearts are clean, we see things in a different light. Have you ever read Psalm 51? This

is just one place in the Bible where we find a prayer to God to clean our hearts. In verse 10, we pray, "Create in me a clean heart, O God." Yes, there is one "Heart Cleaner" to whom we can go. We have to go willingly, and help him in the cleaning job, but we can rest assured, He never fails us. Let us believe that, and take Him at His word.

IV. Growing Sunward

A little girl stepped from the door of a modest home in Northern New York, as I was passing by on an early spring morning. She looked up at the glistening sun in the sky, and said, "Isn't the sun wonderful?" I was a stranger to her, but her delight called for expression, and reminded me of a story printed in the British Weekly some years ago, about the Kauri trees of the Antarctic. Principal North of New Zealand College tells us that when early voyagers, whale hunters and the like were smitten by the Antarctic blizzards, and lost the masts of their ships and staggered into a Maoriland harbor, they found the lordly Kauri trees offered them what the whole Northern hemisphere could not offer.

(Continued on page 254)



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Mother Is Puzzled

Prov. 31:27. "She looketh well to the ways of her household, and eateth not the bread of idleness."

Mother rises in the morning, gets breakfast for father and the children, gets the children off to school and father off to work. Father spends the day earning money. Mother spends it sewing, mending, washing, ironing, preparing a hot lunch for the children, seeing that they are clean as they go back to school, supervising their play and study after school, correcting what she considers injurious habits, checking up on bad grammar and bad manners, getting and serving dinner.

When father comes home he plays his part in the family life. He consults with the children about school problems, lays down the law with authority on points where mother thinks she has not been sufficiently impressive, and adds the weight of his words in seeing that the next day's school work is prepared, and finally in getting the reluctant youngsters to go to bed.

At last a few minutes of peace! Mother picks up the evening paper and reads: "The home is the weakest spot in America's social fabric today."

It puzzles mother. She doesn't quite see what more she could have done. She reads the item to father. He is equally in the dark. —*Alexandria Times-Union* (Reprinted in the *Watertown Daily Times*.)

Good Fortune of Forsaken Boy

Psa. 27:10. "When my father and my mother forsake me, then the Lord will take me up."

"I can say 'mama' and 'daddy', but I haven't got any," was the plaintive statement of "Howdy," a three-year-old boy who had been forsaken by his parents. His story, and his need of parental care, were mentioned in *The New York Times* in one of its annual appeals at the Christmas season for the "Hundred Neediest Cases." Two weeks later the paper said that "Howdy" was provided for, and

would henceforth have a good home.

God's love, however "never fails" His children, and amid all life's changing conditions his children are assured of divine security.

Mothers of American Presidents

Psa. 113:9. "A joyful mother."

Paying a tribute to Sara Delano Roosevelt, mother of the President, when she died early in September, 1941, *The New York Times*, dependable and usually accurate, made a rather strange slip. It reported an important feature in her life by stating, "It is said that Mrs. Roosevelt was the only American woman except Mary Washington who ever saw her son become Chief Executive of the nation."

As a result of the editorial slip, readers of the paper were furnished some serviceable and interesting information three days later when a writer, J. W. Dolson, sent a correction, and made these statements:

"I believe eight mothers lived to experience this honor. Susanna Adams died six weeks after the inauguration of her son, John, as our second President. Nelly Madison died at the age of ninety-eight, twenty years after James had been elected. Jane Polk not only saw her son inaugurated, but she outlived him. Harriet Simpson Grant lived fourteen years after her son's inaugural, and died just two years before him. "When James A. Garfield was inaugurated, it is said he interrupted the ceremony to embrace his aged mother, there on the platform near him. There is even a painting of Nancy McKinley, seated beneath a parasol, witnessing her son's inauguration." — *The New York Times*, September 10, 1941.

Our Job

Neb. 2:18. "So they strengthened their hands."

"Will home be the same?"

Every man in service has this question foremost in his mind, according to Chaplain Joseph T. O'Brien of the army air base. It shows what they are looking forward to at the war's end.

There is only one answer we can give to that question. Home will be the same—or better.

That's OUR job. — *Syracuse, N. Y., Post-Standard.*

Half Blind Mother Helped Almost Blind Son

Ex. 20:12. "Honor thy . . . mother."

These are yours as much as mine," said Milton Hills when he graduated with the bachelor of arts degree from Tulane University. The young man then placed his cap and gown on his mother, and laid his diploma in her hands. A story of heroic endeavor and co-operation lay behind the somewhat dramatic act.

Hills had been almost blind from the days of childhood. His mother had been blind in one eye from her early days. The latter's father would not permit her to continue her studies when she lost the use of one eye. But the brave mother was determined that her son should win his college degree.

So, as related in the Associated Press, this woman of New Orleans tutored her son in his studies. In every way possible she gave him aid. The mother read to Milton, worked out his problems with him, helped him, when he was still pursuing his grade studies, looked up his reference, and assisted him in every conceivable way. As he advanced in his studies, she also endeavored to master the various subjects.

The doctors said that because of a congenital cataract, Milton will probably be totally blind in a few years. But mother and son were alike happy in the fact that the young man had won the degree which he considered to be more hers than his.

How a Mother Taught Her Lad Honesty

sa. 40:14. "Taught him knowledge, and showed to him the way of understanding."

In "Parental Problems and How to Meet Them" in the Parents' Magazine, a mother, Mrs. G. M., related this incident:

"When my older boy was five years old, he was accompanied home from school one day by a slightly older boy who informed me that John had 'stolen' a bun from the bakery wagon. I asked him if he did, and he said 'yes'; there were a lot of buns and he was hungry. I said, 'Well, I'll give you the money now and you can go over and pay for it.' He protested that he did not want to, but I said,



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'Billy and I will go with you; we don't want anything we can't pay for, do we? And besides, it isn't fair to the bakery people to take their food and not pay for it. If every little boy who came along took a bun, they would not have any to sell.' He agreed to go, and, accompanied by me and his brother Billy, aged three, he went to the bakery, handed a dime to the woman in charge and said, 'I took a bun from your wagon and I want to pay for it.'

She was a very understanding person; she said, 'I'm glad you came to pay me,' and gave him nine cents change. Neither boy ever took another thing. I had forgotten the incident until one day last summer when Billy, who is now eighteen, said: 'Do you remember that time when John was little and he stole a bun and you had him go over and pay for it? You didn't scold, or say he was bad—you just said we wouldn't want anything we couldn't pay for. We never forgot it.'

Mother's Day

Ex. 2:8. "*The child's mother.*"

1—"MY BOY!"

On a hillside not far from where we live—it is quite a lovely hillside, by the way, as God's acres are so wont to be—there is a tiny plot unmarked by any stone. It lies there under the caretaker's unheeding care, without sign that the sod was ever broken. But it seems to be a precious spot, for through more than a dozen years, in storm as well as in sunshine, it has drawn a mother's heart, a mother's feet. It has been escape; it has been sanctuary; it has been hope. Only a tiny speck of dust is there now, for it was just a tiny body that was placed there those long years ago; but love doesn't need big things to love, nor can the years tarnish or destroy a love that once was true. Not a mother's love. The world knows nothing finer or more enduring.

Now this tiny grave and the love that surrounds it are just an illustration of all mother love, everywhere. To a mother the little boy is still in every boy grown big, nor can swagger nor achievement—nor failure—hide the toddler that held up his hand to her whenever the going was rough or difficult. Though the years have made a man of him, taken him away from her, perhaps put him in places of honor and distinction, to his mother he is still "My boy."

2—THE LITTLE-BOYS-GROWN-BIG.

There are a lot of mothers thinking of such things these days, now that danger calls and

the little-boys-grown-big are answering, answering everywhere. War is no respecter of persons—least of all mothers, who can only give and give. They cannot hold their boys back; most of them would not if they could, for they know that it is the duty of boys to fight—and to die, if need be—that hope and faith and freedom may not be taken from mankind. And yet it is a terrible honor that is thrust upon them—to be the mothers of little big boys who are ready, and may be called upon, to die—an honor that is scant solace for the tears they shed, for the broken dreams that cannot be mended, for the little-boy pictures that are all tangled now with visions of battles in the sky or on the treacherous sea or in steaming tropic jungles where but lately only beast fought with beast.

But such things must be accepted now, or man's right to stand upright and free and unafraid before God and his fellow man will be trampled under foot by men who care for neither God nor man. And no American mother, counting the cost calmly or through her tears, could stand for that. She will pay the price, proud that she can pay. We cannot share in that, but we can show her that it means much to us. On this Mother's Day, with the world so full of heavy hearts, let us love and honor our own mothers as never before. But let us particularly remember, with flowers and our gratitude and anything they may need for comfort, the mothers of the little-boys-grown-big in whose hands has been placed the responsibility to defend the hope of freedom for this whole earth.—By William F. Bigelow.

Ministering Nurses

Isa. 66:13. "*As one whom his mother comforteth, so will I comfort you.*"

"IT WAS JUST HER!"

The way the soldiers feel about flight nurses is typified by what a boy in Walter Reed Hospital in Washington told me. He grew misty-eyed as he recalled his evacuation from a battlefield in Africa.

"I was feeling pretty blue about this," he said, pointing to where a leg had been. "I hurt, and I was worried. They hauled me up to the plane and then I saw this nurse. She was a pretty little redhead. I don't know her name. But I know I stopped hurting all of a sudden. And it wasn't the morphine she gave me. It was just her."

That's probably why girls are willing to go through a lot to earn the proud title — Flight Nurse. —*The Reader's Digest*, Jan., 1944

Nurse's Aide

"Yes, Mother's here, Son.

I'm pushing back your hair, the way I used to do.

A drink? It's cool. You'll like it. Just a sip?

That's good. Water's wonderful.

Let me push up the pillow a little. It slips down

When you move so often. I'm going to rub your arm.

That helped yesterday. Mother knows, dear.

No, I won't leave. I'm here 'for keeps.'

That's the fine part of being a boy's Mother.

You're 'wished on' forever.

Think you could sleep now; Try one wink?

You'll feel much better if you rest. You're off!

I'll be here when you wake, keeping you safe.

No. No more bullets. This isn't a foxhole.

This is—is home." . . .

"What was it the probationer said?

'That old maid Nurse's Aide in Ward B'?

For ten minutes I've been the mother of a son.

—Alice Hutchins Drake in *The Classmate*.

Motherless Youth Coveted a Mother's Kiss

Isa. 66:13. "As one whom his mother comforteth, so will I comfort you."

"A gray-haired grandmother in a fur-trimmed black coat stood at the station with other parents and relatives. Before them passed the soldiers-to-be. The train waited, and Mrs. Alma Yost watched for her son, Howard, one of the group.

"A boy, a stranger to her, grasped her hand and said:

"'Please, won't you kiss me?' He paused.

'You see, I have no mother.'"

Thus began a dramatic and pathetic story sent from West Hartford, Conn., to *The New York Times*.

The elderly woman addressed by the youth, Mrs. Alma Yost, was the widow of Albert H. Yost, who at the time of his death, two years earlier, was vice-president and counsel of the Phoenix Mutual Life Insurance Company. In addition to her son, Howard, for whom she was that day watching, Mrs. Yost had a married son, and also a daughter who was married.

Surprised, and also touched by the loneliness of the lad, she complied with his request; and he, in return, tenderly kissed her cheek. Asked about the incident by many, she gave the



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answer that all she recalled was the tone of the youth's voice. His group went to Camp Devens from Hartford, and the boys were soon dispersed in various training camps.

"That boy needed a mother that morning," said the motherly Mrs. Yost, with an understanding of youth from her own family experiences. Then she added, "He needed a human touch."

An Old Mother

An aged mother bends above the Book . . .

She who has known so long the blessed peace

That passeth understanding. Her still look

Spells out her victory, her sure release.

Her quiet eyes are on the printed page.

Here she has gleaned for long among the wheat

Left by the ancients on their pilgrimage,

And she has found that golden gleaning sweet.

O younger mothers, there is much to learn

From this dear mother — much that you should know.

The assurance and the strength for which you yearn

Is there within the printed words that glow

Before her eyes: God's Word for you to take

Unto yourselves, and for your children's sake.

—Grace Noll Crowell.

Battle Bulletins

Casualties slight are the words I read,

Though my only son was lying dead

In the jungle growths where the serpents crawl,

As they hearken the prowling wild beasts call,

While my eyes grew blind with my burning tears,

As alone I was facing the empty years,

When I would be seeing him off no more

To his tasks at dawn from the cottage door.

Casualties slight! Oh, the irony

In these words for women bereft like me

Of the cherished sons whom our travail bore

To be sacrificed to the gods of war,

While we are sharing the black despair,

That flouts our weeping and sneers at prayer,

As we futilely dream of the old delight

Of a work-worn lad coming home at night.

By Edgar Daniel Kramer.

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Mother's Day Bill

Jno. 6:42. "Whose father and mother we know?"

The original Mother's Day Bill passed by Congress, May, 1914, could be read with profitable comment in the Mother's Day Service:

Whereas the service rendered the United States by the American Mother is the greatest source of the country's strength and inspiration; and

Whereas we honor ourselves and the Mothers of America when we do anything to give emphasis to the home as the fountain-head of the State; and

Whereas the American Mother is doing so much for the Home, for moral uplift and religion, hence so much for good government and humanity; therefore be it

Resolved, etc., That the President of the United States is hereby authorized and requested to issue a proclamation calling upon the Government officials to display the United States flag on all Government buildings and the people of the United States at their homes or other suitable places on the Second Sunday in May as a public expression of our love and reverence for the mothers of our country.

Section 2. That the Second Sunday in May shall hereafter be designated and known as Mother's Day, and it shall be the duty of the President to request its observance as provided for in this resolution. Approved and signed by the President (Woodrow Wilson) May 8, 1914.

Spiritual Motherhood

Mark 3:32. "Behold thy Mother."

When Anna Jarvis, a spinster of Philadelphia first suggested to her Sunday School Superintendent, the idea of a Mother's Day Observance—it met with almost universal response in the city's Sunday Schools and Churches. This was the second Sunday in May, 1908. Then J. Wilbur Chapman, the Evangelist, honored the day in his National Gospel Mission. By 1909, hundreds of religious groups in many communities were simply fired with its warmth and importance. On May 8, 1910, Mother's Day was universally observed in the United States. Altho' not a National Holiday as yet, Governor Hay of Washington penned these inspiring words:

"A mother's love—how sweet the name!
 What is a mother's love?
 A noble, pure and tender flame,
 Enkindled from above.
 To bless a heart of earthly mold:
 The warmest love that can never grow cold:
 This is a mother's love."

A day of tender memories with spiritual renewals can truly be made one of the greatest days in the entire Christian Calendar. Altho' not in the flower, candy or stationery business, we believe that it is a beautiful gesture, when motivated by filial love and undying esteem. True filial love is very close to God-love. Real mothers rejoice when their worth-while sacrifices, leadership and precepts live on in their children and their children's children. Mere motherhood in itself is no criteria of saintliness. They know all this and more. Can a mother forget her child?—is a question seldom heard. But children do forget their mothers. Let the day be free from an anemic sentimentalism on the one hand and a hard, cold accretion of forgetfulness and unconcern on the other. Bring to mind mother's joys and sorrows, mother's wisdom and love,—her touch of a hand and a brain back of it—a gentle persuasive influence that can never be stilled. Of course, we think of good mothers today, they who rear good sons and daughters. But this is MOTHER'S DAY and so we plead that God in His mercy may enfold all mothers, the thoughtless and the thoughtful alike. May the inner truths of religion be freely taught today and the outer truths as well. Let the day possess emotional warmth and let it be saturated with Social Responsibility on the part of both Parents and Children and for 365 days in each year.

A Mother's Poem

*Jno. 3:8. "Owes his birth to the Spirit."
 I Sam'l 1:24. "And she brought him unto the Lord."*

The following lines were written by Grace Coolidge (wife of our former President) in October, 1929:

"You my son
 Have shown me God,
 Your kiss upon my cheek
 Has made me feel the gentle touch
 Of Him who leads us on.

The memory of your smile, when young
 Reveals His face,
 As mellowing years come on apace.
 And when you went before,
 You left the gates of Heaven ajar
 That I might glimpse
 Approaching from afar
 The glories of His grace.

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Hold, son my hand,
Guide me along the path,
That coming, I may stumble not
Nor roam, nor fail to show the way
Which leads us — Home.

We are not surprised, a nation honors the mother, a "gracious" lady; and the teachers and students at Mercersburg Academy, Pa., vote him a "fine" student and pal. Heredity, environment and Divine Grace are the ineffable forces that determine character and destiny. America needs to declare priority rights on spiritual motherhood!

Social Contrasts

Jas. 5:5. "You have lived luxuriously and voluptuously here on earth."

Gal. 6:7. "A man will reap just what he sows."

An English preacher has said to his native countryman:

"We have been a pleasure-loving people, dishonoring God's day; picnicking and bathing. Now the seashores are barred; no picnics, no bathing.

"We have preferred motor travel to church-going. Now there is a shortage of motor fuel.

"We have ignored the ringing of the church bells calling us to worship. Now the bells cannot ring except to warn of invasion.

"We have left the churches half-empty when they should have been filled with worshippers. Now they are in ruins.

"We would not listen to the way of peace. Now we are forced to listen to the way of war.

"The money we would not give to the Lord's work now is taken from us in taxes and higher prices.

"The food for which we forgot to return thanks now is unobtainable.

"The service we refused to give to God now is conscripted for the country.

"Lives we refused to live under God's control now are under the nation's control.

"Nights we would not spend in 'watching unto prayer' now are spent in anxious air-raid precautions."

Well, brother, our American ministers, prelates and rabbis are indulging in the same wail. In a holocaust of war we seem to get a little closer together.

Truly, this war and all other wars attest and vindicate God's truth namely, "God is not mocked" — "The wages of sin is death" — "Righteousness exalteth a nation; while sin is a reproach to any people" — "If you abide by what I teach, you are really disciples of mine, and you will know the truth and the truth will set you free" — "The sensible man built his

house upon a rock. And the rain fell, and the rivers rose, and the winds blew, and beat about that house, and it did not go down, for its foundations were on rock." In religion as in logic, if the affirmative thesis or basis is true, then also is the converse and deduction. Transgression or "going across the law" exacts a tremendous toll, upon saint and sinner alike. Serious contemplation in the THEN and NOW philosophies of life are the spiritual ABC's in the art of creative living. This is God's World — He made it. But sinful man seems intent and content to unmake it and as rapidly as possible.

Methods

(Continued from page 229)

3. Go preparedly. Know what you want to accomplish and how to do it. Take a Bible, take tracts, take everything necessary. Be certain to take God with you, at least in your heart and attitude. Then go.

4. Go persistently. Don't give up. Go again and again. Go and keep on going until you win. Persistence rarely fails. Make up your mind to go, then stay with it.

5. Go prayerfully. Remember, God the Father is for you; Jesus is praying for you and the Holy spirit will pave the way. Go in the byways and hedges and compel them to come in.

*—Baptist Herald, Shawnee, Okla., and
reprinted in "Church Chimes,"
Shreveport, La.*

The Modern Home

Preachers who have access to the article by Alvah Edward Knapp, D.D., entitled, "Some Problems of the Modern Home," page 157, November 1926 issue of *The Expositor*, will profit by a review of the article, not only in seeking inspiration for addresses on Mother's Day, Father's Day, Children's Day, but will enjoy the article as helpful reading matter.

Making Peace, After This War

Former President Herbert Hoover and Hugh Gibson have set forth the problems of "Lasting Peace" in a volume of more than 300 pages, published by Doubleday-Doran, price \$2.00.

Both Mr. Hoover and Mr. Gibson, through their long public service, are equipped to bring to this objective study an outlook both convincing and purposeful. The authors are convinced that the postwar problems will become

insurmountable unless we begin to plan now. This volume will provide food for group discussions, forums, debates, study groups, and home reading. Few citizens will actually take part in drafting "peace" conditions after the war, but we need to be informed in order to understand what is being done, and to add our voice to "public opinion" trends in order to help those who represent the people.

In A Nutshell

Attention and concentration follow interest. The highest end of government is the culture of people.

Some want to be; others are satisfied to appear to be.

Thank God for leaders; they are the salt of the earth.

It is better to have tried and failed than never to have tried at all.

Adults who feed their minds on childish diet remain children mentally.

Give thought to what we are fighting *for* as well as *against* in this war.

The hardest governmental job that ever faced the world will be the next peace.

To rejoice in another's success is greater than to sympathize with another's sorrow.

When we invest in the future of teaching we are investing in the future of the nation.

Teachers are closer to the homes of the people every day than any other body of men and women.

True education raises the standard of living, spiritually and intellectually as well as materially.

The more advanced America becomes technologically, the more important it becomes for her to emphasize cultural education in her schools.

It is necessary at times for men to die to win a war—and in a just cause every man should be willing to die gladly—but men must live to build a civilization.

—From Editorial page, *National Journal of Education Association*.

The Expositor

I am inclosing a Money Order for The Minister's Annuals I have listed. I am very happy that you can supply me with these copies to make my set more complete. I would like to have them soon, as I appreciate them, and wish to thank you again for making it possible to secure these copies. I want to say that I do not want to be without one for they are indeed a great asset to any minister. Most respectfully yours, Rev. A. O. G., (Council for Rural Christian Churches, Virginia, Jan. 7, 1944).

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RECENT BOOKS

THE CREATIVE DELIVERY OF SERMONS

By Robert White Kirkpatrick. Macmillan. 235 pp. \$2.50.

Charging that theological seminaries have relegated courses in homiletics and public speaking to the status of "minors," the author, a pastor with experience as an instructor in speech in the Union Theological Seminary in Richmond, Va., declares that this attitude has worked injury to the students. Training in delivery is inadequate. Moreover the students often continue through their entire ministry to think of delivery as of subordinate importance.

Argument in the first chapter leads the reader to admit that the final test of a sermon is how much of the content is effectively conveyed. From there on the fortunate possessor of this volume, be he novice or bishop, will encounter a rich hill in which to dig.

For the most part this is a "know-how" guide to effective sermon delivery. Once the minister's aim in sermon delivery is stated and the necessity for co-operating with nature is made clear, the author gives the lion's share of his space to a study of the natural laws of expression and their application to sermon delivery and to a careful analysis of the general and specific preparation needed to create for the hearers *at the moment of delivery*. A perusal of chapter VII will convince the sensitive minister that the burden rests upon himself to improve the effectiveness of his delivery. The author has done a real service in telling the minister how he may link head and heart in actually creating the reality of the sermon for the hearers.—*Paul R. Kirts*.

HOW DO YOU KNOW GOD?

By Richard Kroner. Harper, 132 pp. and index. \$1.75.

The author was formerly professor of philosophy in the University of Berlin and is now lecturing at Union Theological Seminary in New York. He has published many works in the German language, and a few in English. This book is made up of the Hewett Lectures. Dr. Kroner was happy in his choice of English assistants because in these lectures he uses English in its best form.

The question over knowing God is one which has brought forth considerable philosophical and theological conflict. Now one school of thought seems to gain the ascendancy, and now another. In these lectures Dr. Kroner reviews the various methods of seeking to know God, scientific, rational, natural, etc. He returns to revelation and faith. "Not knowledge then, but faith is the basis and the center of the religious life." I believe it was Dr. Sockman who said, "Nature often guides me to God; but it does not give me the guidance of God." With that statement Dr. Kroner would agree.

While Dr. Kroner gives primary place to faith and revelation, I wonder if he does not place too little emphasis on reason. Certainly when we ignore reason we are in danger of all kinds of claims to special revelation. The more true course lies in a recognition of the several avenues to knowledge of God. Certainly faith, revelation and the spiritual should receive more emphasis than they have often received in the past. The intellectual emphasis in recent theology was primarily a revolt against unreasonable statements and assumptions; its

errors notwithstanding. Our present attempt to emphasize the spiritual is, in a measure, a revolt against scientific claims; for science can only deal with the material and impersonal. Lectures like these of Dr. Kroner are very valuable in that they bring us to a more profound study of the knowledge of God.

Any pastor could gain much by a study of this book, and it ought to be in a pastor's theological library.—*W. R. Siegart*.

DECISION AND DESTINY

By George Arthur Clarke. Blakiston and Revell. 143 pp. \$1.50.

The author has selected eighteen characters in the Bible, and deals with the destiny-making decisions each had to make. His thesis is that the destiny of men and of nations rests upon the decisions of individual men and women. Taking such characters as Jacob, and the decision to rise above self; Moses, the decision to be free; Joshua, the decision to serve God; King Saul, the decision to disobey; Isaiah, the decision to preach, he does an excellent job of expository preaching. Illustrations are drawn from the lives of contemporary men and women.

There are many books of sermons on Bible characters, but Dr. Clarke uses a fresh and new approach.

Church School teachers, leaders of youth, and preachers will find this an interesting and informing treatment of some of the great characters of Scripture.—*Gordon W. Mattice*

THE MANNER OF PRAYER

By William Douglas Chamberlain. Westminster Press. 163 pp. \$1.50.

How shall we pray? For answer the author goes to the teachings of Jesus, especially to The Lord's Prayer, on which six of the eight chapters are based. A thorough acquaintance with the Scriptures dealing with the elements of prayer is evident. Dr. Chamberlain's own translations of New Testament passages enliven the pages. The style is simple and direct.

"We grow in spiritual stature in proportion to the completeness of our prayer life." The earnest reader who reaches this final sentence is led to feel that he has grown more mature as a spiritual being.—*Paul R. Kirts*.

THE SHORT STORY OF JESUS

By Walter Lowrie. Scribner's. 238 pp. \$2.50.

This is not a life of Jesus, as the title might seem to indicate. Rather is it a treatment of the short story of that life as told by the synoptic writers, especially Mark. It represents an attempt by the author to express more concisely and in less technical language, much that he has said in previous volumes, with some hope of popularizing it. Ripe in scholarship, Dr. Lowrie writes not merely as a scholar but as a humble and sincere believer. If at times he seems to choose without rhyme or reason one explanation or view from among many, it must be assumed that it is due to self-imposed limitations consistent with his purpose.

One may well doubt the wisdom of a great scholar's thus limiting himself. At any rate, the present volume turns out to be too much for the casual readers, and is not likely to attain any considerable popularity among them. At the same time it is inadequate for real students. It may, however, stimulate many to further study.
—*Talmage C. Johnson.*

MODERN PARABLES

by E. Gilmour Smith. Revell. 128 pp. \$1.00.

The contents of this book are exactly what the title clearly indicates—modern parables. A parable is intended to convey a great truth. Since truth is always modern, a parable is only ancient or modern according to the period of history in which it was written. A parable is as timeless as the truth which it sets forth.

The wise preacher will make use of parables in his sermons. In this volume Mr. Smith, who is the pastor in the United Church of Canada at Timmins in Northern Ontario, brings to the reader great Christian truths drawn from modern life.

The parables are about two pages in length. I recommend them to laymen, young and old. The preacher will find in them inspiration to develop sermons. Mr. Smith tells his parables with skill. There is a warmth and a depth in these stories that make them live. The sincerity and devotion of the author is plainly evident throughout the book.—*J. J. Sessler.*

WHAT IS YOUR NEED?

by Stuart R. Oglesby. John Knox Press. 118 pp. cloth. \$1.00.

This is a volume of twelve sermons, each based on Phil. 4:19, "But my God shall supply all your need according to his riches in glory by Jesus Christ." In his present pastorate Dr. Oglesby has preached his annual anniversary sermon from this text. That, as every pastor will agree, is not an easy thing to do.

The sermons deal with the needs of men, and how the Christ meets those needs. Certainly it is the needs of men that need to be met. The sermons are Biblical, evangelical and satisfying. The language and form is both simple and plain. They are well illustrated. This is not only a volume for preachers, but also for the layman, because its messages are from God and deal with life as men must live.—*W. R. Siegart.*

THE ADULT BIBLE TEACHER AND LEADER

by Charles W. Brewbaker. Standard Pub. 128 pp. \$.60.

A paper bound book for those who are interested in religious education for adults. Very suitable for leadership study groups. The chapters are brief and simple. At the end of each is a list of questions which will prove suggestive. The treatment is comprehensive, including forms of organization, types of curricula, plans for promotion, and specific problems requiring Christian solutions in our day.—*Talmage C. Johnson.*

OPENING THE DOOR FOR GOD

by Herman J. Sweet. Westminster Press. 142 pp. and bibliography. \$1.00.

This is a manual for parents in guiding their children to real religion. It is the sort of book for which one longs and hopes, but which he is afraid he will never see. Parents' manuals come and go, but this little book is the finest of its kind I have examined and I have examined many.

A Preamble to Christian Culture! DATE WITH DESTINY

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The author clearly shows what is true, that the parents' faith and life is the prime influence upon the children; that no one can teach a faith which he, himself, does not possess. Religion is caught as well as taught. The heart speaks louder than the tongue. One could quote from it at length.

A dollar invested for this book would be one of the finest investment one could make. Every Sunday School teacher should have one. Were I to state just what I think of this book, readers might think I was "laying it on." But it is truly a "must" book for any one dealing with children.—*W. R. Siegert.*

DATE WITH DESTINY

By Ralph W. Sockman. Abingdon-Cokesbury. 157 pp. \$1.50.

"A Preamble to Christian Culture" is the sub-title which this informing book bears; and it is characterized as "a font of high and holy thinking." Clear thinking and concise statement are in evidence throughout this little volume; and the author indicates his purpose in these words: "I have tried to project my thinking through the 'duration' to those continuing tasks which will eventually make ours a nation Christian in culture as well as in name."

The chapter on "Secure the Blessings of Liberty" discusses most effectively the four "essential freedoms" of our American life, and has suggestions of both an historic and a prophetic character.

Scattered throughout the volume are sentences which immediately arrest the attention because of their pregnant quality, such as: "A blitzkrieg may clear the ground, but it does not cultivate the seeds of a new culture;" and this, "Thoughtful youth are increasingly turning deaf ears to those who would save their souls without changing the conditions of life."—*William J. Hart.*

FREDERICK BOHN FISHER—WORLD CITIZEN

By Welthy Honsinger Fisher. Macmillan. 257 pp. \$2.50.

No one knows a minister quite as well as his wife and no one knows missionaries like a missionary. This is a book by one who was a missionary and the wife of a preacher. It is scholarly, frank, true.

The life of Frederick B. Fisher reads like a Horatio Alger story. He was sent to India as a missionary at the age of 22. He was elected a Bishop in the Methodist Church at the age of 38. He was the first man to resign the Bishopric in the Methodist Church which he did after 10 years. He followed his tenure as Bishop with two unusually successful pastorates at Ann Arbor and Detroit, Michigan.

Dr. Fisher had the marks of a great man. He lived with the great souls of the past. His heroes were Phillips Brooks, Benjamin Franklin, Martin Luther, and David Livingstone. He lived with great souls of the present. He counted as personal friends, Ghandi, Tagore, C. F. Andrews, Archbishop Temple and scores of others. He lived in the future among its ideals, dreams and unfulfilled desires.

Anyone concerned about the problem of India should put this book on his list. Dr. Fisher's book on Ghandi was barred by Great Britain from being circulated in India. He discussed and opposed the caste system of India and the color caste system in America. He ridiculed the white superiority complex of the Orient. He removes the halo from the office of Bishop, as held by so many Methodist dignitaries.



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Mrs. Fisher, the biographer, was a missionary in China for a number of years before her marriage to Dr. Fisher and has written a number of books.—*C. F. Banning.*

DISCOVERING THE BOY OF NAZARETH

By Winifred Kirkland. Macmillan. 64 pp. \$1.25.

Matthew, Mark, Luke and John, the four biographers of Jesus while giving us an account of the most important years of His life, were content to let His youth and early manhood go unexplained. In this book Winifred Kirkland has filled in the picture of His life not upon authenticated records but with probable truth according to her best judgment of the conditions and times in which Jesus lived.

The method employed in reconstructing Jesus' youth is two-fold. By the first method she draws upon the known facts about Nazareth of Galilee in relation to the time Jesus lived there, and from these skillfully portrays the influences that played upon His life to make Him the person that He was. By the second method, the author has carefully examined the Gospels for the words of Jesus that throw light on His early life and the kind of boy that He was. Thus this book is based upon inferences from known facts. This procedure is sound and scientific.

Miss Kirkland has portrayed convincingly "The Hidden Years" of Jesus against a background that at once becomes evident in the chapter titles: The Home—In the Workshop—Jesus at School—Jesus in His Family—Jesus in His Town—The First Journey to Jerusalem—The Great Decision—The Young Carpenter.

In this splendid little book of sixty-four pages, which is intended especially for young people, the author has discovered for us the boy Jesus. While Jesus, the central figure of her portrayal, stands out in bold relief against the background already referred to, the reader will at the same time receive an accurate impression of how people lived in Palestine in those days.

This is a book that young people should read. Adults, too, can read it with equal profit and inspiration.—*J. J. Sessler.*

PERSONALISM IN THEOLOGY.

A Symposium edited by Edgar Sheffield Brightman. Boston University Press.

As the major ideological conflict of our time is the individual against the larger units of society that would absorb him, this symposium on Personalism in honor of

Albert Cornelius Knudson, Dean Emeritus of the Boston University School of Theology, is exceedingly pertinent. Personalism, as Knudson defines it, is "that form of idealism which gives equal recognition to both the pluralistic and monistic aspects of experience and which finds in the conscious unity, identity, and free activity of personality, the key to the nature of reality and the solution of the ultimate problems of philosophy."

One of the problems all rational philosophies constantly encounter is including all the facts without having many logical paradoxes and inconsistencies on one's hand. Take personality, however, with all its inconsistencies, as a clue to reality and these paradoxes and contradictions of life, become a basic part of reality instead of left overs to be explained away.

In this, for the most part, brilliant symposium we are taken through a discussion of personalism and other philosophies, personalism and science, personalism and the trend of history, personalism and the problem of race, and the dichotomy of Divine Sovereignty and human freedom.

I have rarely read a more brilliant essay on the relationship between science and religion than the one in this symposium, by Edward Thomas Ramsdell. No hackneyed re-iteration of specious arguments, it provides a clear thinking basis on which these two facets of life, science and religion, can complement each other. "Personalism in Theology" is well worth reading as a tour into challenging thought.—*S. Edward Young.*

WHAT MATTERS

By Walton Harlowe Greever. Muhlenburg Press. 104 pp.

Here we have twenty-six brief chapters on such themes as The Bible, Incarnation, The Christian Religion, Grace, Faith,—in fact nearly all the religious phrases and terms which we meet every day are given lucid interpretation.

Many religious phrases and terms we are prone to take for granted. We think we know what they mean. Do we really know so much about them as to give intelligent definitions? Evidently not, after reading this book we know we fall short.

The world today is indeed challenged and intrigued by religion. Men and women are giving thought to things which matter most. Such a book assists us to hasty but useful findings as we make inquiry as to the value of this and that in the realm of revelation. The language is simple. It is free from technical and professional phraseology.

The chapters dealing with The House of Worship, The Christian Home and Giving, are exceptionally good.

The author is a Lutheran, but his offering is for everybody. There is no denominational emphasis. The interpretation may be accepted by members of all the communions. The author has held important positions in the Lutheran Church, serving at one time as General Secretary of the United Lutheran Church of America. At one time he was connected with the Southern Theological Seminary. Therefore he speaks not as a newcomer, but as a man with professional background. Dr. Greever is the author of several other volumes and this new book will be hailed as one meeting a felt want.—*Richard Braunstein.*

TWENTY-FIVE EXCUSES ANSWERED

By S. A. Nagel. Zondervan Pub. House. 196 pp. \$1.50.

In this book the author makes free to use scripture quotations after the proof text pattern, not only to meet questions but to master questioners—in the name of Christ.

The twenty-five chapters are twenty-five evangelistic sermons in which the writer sets forth what he believes

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to be the Gospel's most effective appeal to the unconverted.

The excuses are the time honored ones, "unbelief", "not good enough", "waiting", "too many hypocrites", etc.

The many illustrations are very generally dated, "yes-ter year".

While the theology may be unacceptable and the method of biblical interpretation impossible, yet such reading may serve as a "refresher course" in the matter of preaching for a decision—a lost art in too many pulpits.—Glenn Randall Phillips, D.D.

Growing Sunward

(Continued from page 241)

The lordly Kauri tree leaps from the forest floor, straight as an arrow; for 120 feet no branch disturbs the symmetry of the column, no knot tangles the tense grain of the wood. The dapple of the bark flakes gives a glory such as the chisel of the mason misses. These trees are pillars of God's cathedral. Man can find no woodland scene so satisfying as the Kauri tree.

The reason for the singular perfection of the Kauri seems to be taken from the Gospels and the Epistles in the Book of Life. Why is this tree so perfectly straight? we ask of this king of the forests. Other trees bend to prevailing winds, or are warped and twisted through wasting rivalries with neighbor trees. Never the Kauri, a perfect example of the word, "this one thing I do." The Kauri is an inveterate sun worshipper. He springs from the earth seeking the most direct route to heaven. He is aware of the sun, though the dense growth about him hides him for a time. He SEEKS till, lifting his head above all other trees, he FINDS. *Nothing* diverts this seeker from his quest, therefore, he finds.

But why should this tree alone, among all the trees of the forest, keep his bark clean of parasites? from mosses? from lichens? and from creeping ferns that make other trees to sicken and dwarf or die? Parasites try to live on the Kauri, as on other trees, but only the Kauri knows how "to cast aside every weight and the sin that doth so easily beset." The Kauri holds his bark cheap. Every year he strips off in great scales his harness, and with it fall the baffled parasites. The new bark is so tense and firm that the seeds of parasites can find no place to root. No cathedral pillar is cleaner than the column of this determined king of the forests of the Antarctic.

Do we discover a lesson in this for ourselves? Paul wrote to the Hebrews (12:1-2), "Let us lay aside every weight . . . looking unto Jesus."

—W. S. R.

Prayer Meetings

I. Blueprint For Living

Organ: "Beside Still Waters," Coerne.

Invocation.

Hymn: "Joy to the World."

Psalm: 77, responsively.

Hymn: "Faith is the Victory."

Scripture: Prov. 9; Eph. 6:10-20.

Hymn: "Take Time to be Holy."

Pastor: Prov. 22:29.

I. *Aim in life.* Many a life goes to waste and ruin, simply because it lacks direction, like an abandoned vessel. II. *Aim must be high.* Direction and purpose are not enough in themselves. Many lose their lives or waste their substance, because the aim and purpose are low, mean and selfish. "We must lose our lives to save them." We never get more than we expect from life, so let us aim high. Expectation is the first step in achievement; confidence is a necessary element to success in any undertaking. Faith and trust in God begets the only true form of confidence. III. *Aim must be pursued with untiring energy.* (Read the story of the Kauri tree in this issue.) A good beginning, firm resolve in continuing, will insure a good ending. IV. *Analyze your aims, in reference to your gifts.* Build your plans for life on the foundation of your own resources, intelligence, and desires, never compare your achievements with those of others about you. You may have been given 10 or 15 talents, while your neighbor has one. Your achievements must be based on your own endowments. Success for you cannot be measured by the accomplishments of anyone else. The good steward is expected to double his talents.

Hymn: "Father, Lead me day by day."

Reading: (Assign suitable poem, or inspirational essay to young person, preferably a member of local graduating class, or person in service of country)

Hymn: "Stand up for Jesus."

Prayer and Benediction.

Organ: "Fugue in D-Minor," Bach.

II. Important Decisions

(If pastor has access to Roger Babson's small volume, Lippincott, \$1.00, this should be read, and sections of special interest to persons or groups in your congregation may be assigned for study prior to this service.)

Organ: "A Cloister Scene," Mason.

Invocation.

Hymn: "Give to the winds thy fears."

Psalm: 119:145-152 and 169-176.

Hymn: "Open my eyes that I may see."

Scripture: Prov. 16. Acts 7:49-60 through 8:1-6.

Hymn: "Jesus is all the World to me."

Pastor: Acts 8:29.

Decisions confront us hourly in these troubled times. Shall we conform to governmental restrictions in ordering our lives, or shall we evade the rulings, and secure what we want? Shall we put aside our personal desires for the good of others, and invest our earnings in America? Shall we listen to the temptations to sidestep our obligations to children, husband, fiancée, wife, mother, father, or shall we adhere rigidly to our promises and obligations, regardless of the dull hours of work and waiting. There is no end to the list, but each one of us knows what our own personal list of questions and answers consist of, and we must decide what our answer shall be.

God gives the strength for meeting the test, along with the test, if we open our hearts to the Holy Spirit, who will guide us aright. We are never tested beyond our strength, if we recognize that God's strength is ours for the asking. God's will must be the deciding factor in every issue of life, if we are to rise above our daily assignments.

Hymn: "Help me to find my Place."

Reading: (from book named above, or suitable poem)

Hymn: "Jesus Calls Us."

Prayer and Benediction.

Organ: "Impromptu in D," *Ashford.*

III. Recruits For God's Army

Organ: "Cradle Song," *MacFarlane.*

Invocation.

Hymn: "Must Jesus bear the Cross alone?"

Psalm: 83, responsively.

Hymn: "Did you think to Pray?"

Scripture: Matt. 19: 13-15. Mark 10: 13-16.

Hymn: "Under His Wings."

Pastor: Growing children form the recruits for God's army of believers, God's faithful, God's servants, and alas growing children also enrich the ranks of delinquents, criminals, derelicts. Children are God's gift to the race. The responsibility of their care, health, and teaching belongs to the parents of the individual child. Let no parent rest comfortably in the thought that food, clothing, and shelter constitute his obligation to the child, entrusted to his keeping through the love of God.

The most important of all obligations of the parent to the child is teaching him the "right and wrong" of life, based on the teachings of Jesus Christ, our Saviour. This is the inalienable right of every child. No business, nor recreation, no career, nothing in life is worth putting aside the claims of a child to know Jesus Christ, through the teachings of his parents.

Parents must awaken. While they sleep the insidious enemy is sowing evil tares in their choicest harvest field. We must not neglect our obligations to worthy causes, engendered by Christian communities and nations, but these must be secondary to obligations to our children in the homes. If we fail to comprehend the just claims of the child in our homes from the constructive and joyous point of view, let us face it from another angle, by reading Matt. 18:1-7; Mark 9:38-50; Luke 17:1-11.

Hymn: "Rock of Ages."

Prayer by Pastor, especially for parents in their obligation to children.

Hymn: "Nearer my God to Thee."

Benediction.

Organ: "Slavonic Cradle Song," *Neruda.*

Does America Want This?

This is the question asked by the editor of the National Journal of Education, Washington, D. C., (a Journal for Educators in American Schools) in the following paragraph:

DOES AMERICA WANT THIS?

Universal compulsory military or naval training will be required of all 17-year-old boys if H. R. 3947 introduced by Chairman May of the House Military Affairs Committee becomes law. Says the bill: "Provided that any person subject to training under the provisions of this Act shall begin such training when he attains



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the age of 17 years, or immediately upon the successful completion of the full course of an accredited high school or preparatory school, whichever first occurs." Will those who have opposed federal aid to our common schools on the pretext that it would mean federal control oppose this proposal to federalize the education of all boys at age 17? Persons interested in this question would do well to send 10c to the Postwar World Council, 112 East 19th Street, New York City, for a copy of the pamphlet entitled *Conscription*.

Ministers are Educators also, and will need to keep themselves informed on the *trend of the times*.

Repentance

(Continued from page 238)

the soul can be resisted. Only God can offer man repentance; but man has the power to reject and refuse the offer of repentance. On which side of the Cross, then, do you find yourself? On the side of the Penitent, or that Impenitent Thief?

The Penitent Thief is the perfect and beautiful example of what another great Penitent, St. Paul, called repentance toward God and faith in the Lord Jesus Christ. First of all, he repented toward God. He confessed his sin and rebuked his companion for his blasphemy, in which he himself at first had joined. He confessed his sin. Christ was a sinless Man. He has done nothing amiss, he says; but we are under the condemnation of death and crucifixion justly. "We indeed justly, for we receive the due rewards of our deeds." That is always the mark of true repentance. It acknowledges as just the penalty of God upon sin. What sense could a man have of the mercy of God, if he had no sense of the justness of God's penalty upon sin.

The Penitent Thief repented toward God, but he also put his faith in Christ, for he turned to Him and asked for a place in Christ's Kingdom, "Remember me when Thou comest into Thy Kingdom." When Christ heard that, that word of repentance and faith, He knew that it had been well worth while to endure the Cross and despise the shame that day. He who commenced His ministry by saying, "Repent and believe the Gospel" hears and answers the prayer of a Penitent Thief, and takes him with Him into Paradise. So Christ, at the very end, and the last act of His ministry, with loving heart but bleeding hand, unlocks the golden doors of Paradise to a Thief who repented and believed the Gospel.

Repentance is not something to talk about or sing about, but something to do. Who will repent? There are some of you who ought to repent of one particular sin which shadows your spirit and burdens your back and pierces your conscience, and from which you will have no relief until you repent and lose its burden at the Cross. There are some of you who need to repent because in one way or another you have denied your Lord by associating with the world and disguising your discipleship; by silence in the face of the enemies of Christ; by unworthiness in your life; by disloyalty to His Church and to His Cause.

But still the gate of repentance is open. "Behold," said Jesus, "I set before thee an open door, and no man shall shut it." No; no man can ever shut that door of repentance; no man, except you, yourself. There is only one time to repent, and that time is in this life; and only one day in this life on which to repent, and that is Today. If there is any man here today who sees himself, who "comes to himself," and says, "I will arise and go unto my father," then arise now! If there is any man who has seen that look upon the Saviour's face that Peter saw, then let him arise and go out and repent now, as Peter did. If you see Him on the Cross as that dying Thief did, and believe that He has the power to forgive your sins and to grant you a place in the Kingdom, then ask Him now. Heaven has been ringing with joy over souls that repented ever since Christ took that Penitent Thief with Him into Paradise; but still there is plenty of room for more of that music and more of that joy. The angels are waiting to rejoice over you! "There is joy among the angels of Heaven over one sinner that repenteth."

Life's Greatest Joy

Acts 20:35. "It is more blessed to give than to receive."

Sir Frederick Banting, discoverer of insulin, once stated his conviction in these words:

"The greatest joy in my life is to accomplish. It is the getting, not the having. It is the giving, not the keeping."—*From an editorial in The Watertown Daily Times.*

The House of God

*To crowds that throng the city streets,
Or jostle in the marts of trade;
To carefree youth whose joyous feet
Dance through the world that Thou hast made;
To masters in the realm of thought,
And toilers all, beneath the rod;
To lonely hearts by men forgot,
Be this to each—The House of God.*

—LEICHLITER.

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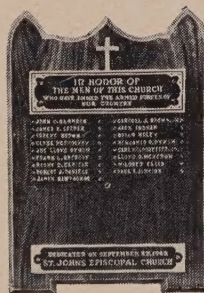
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